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CO-OPERATION WITH SPIRIT

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THE student of Truth reduces everything in the manifest world to ideas, thus cognizing the relation of manifestation to Divine Mind, which is the realm of original ideas. In this way one more clearly discerns that all efforts of adjustment in the external are attempts of man to touch and cooperate with the causative principle. God, the One Supreme Power, underlies all activity, in fact, activity is God seeking perfect expression as Divine Will. If ideas are related inharmoniously in man consciousness, God's will cannot be expressed and, consequently, discord and disorder are apparent. Man is, in reality, God thought in activity, and only as man consciously relates himself to God is he enabled to say, feel and demonstrate that the "Father abiding in me doeth the works."

One who is continually handling living Words of Truth should realize that he is laying hold of the most dynamic force in the universe. The power of electricity is insignificant compared to the power contained in a Word of Truth emanating from one *conscious* of his right to speak it in the name of Jesus Christ. Speaking the Word is only the first step of a process, which unfolds itself in consciousness according to the substance contained in the word spoken, and which expresses itself harmoniously in the degree that we relate our thoughts and acts to the *impelling power* of the Divine Word. If we fail to cooperate with the development of the Word in consciousness, congestion of body and affairs follows. This condition ensues, not because the Word is discordant in its effect, but because

the willful, perverse ego, built up through ages of living in the personal consciousness, has not surrendered itself to Spirit and been regenerated.

There are two modes of growth, *viz.*, understanding and experience. Through understanding one not only relates impressions from within, but things in the without, to Divine ideas, and through conforming in act to the light discerned is led, step by step, into the perfect expression of the idea. The result is called a demonstration. The process may have involved hard experience, but in the joy of the attainment of harmony we recognize that the rough places were blessings in disguise. But rough places become blessings only because we move forward in spite of them, willing to let the Will of God express itself in us. Had we exercised our God-given naming power in a wrong relation, and called these blessings disaster, disease or some other destructive agent, disorder would have reigned, and stagnation, not growth would have been the result. It is important that we judge not by the appearance, but be so grounded in understanding that we can look past the manifestation and see the true ideas which are seeking harmonious expression.

The loving Spirit of God in man is an ever-present, ever-abiding reality. As man cultivates his mental soil, planting therein thoughts of Truth, he relates himself more intimately with this loving Christ-Spirit until it naturally and automatically becomes the impelling force of both thought and act. It requires mental training and persistent application of the Law before the habit of doing all to the glory of God is established, but there is no mode of living that produces such satisfactory results.

If harmonious results are not in evidence in the life of the student of Truth, it may be traced to the following causes:

First, there may be a lack of understanding of Truth, and an improper relation of Truth to the thought world, or consciousness. This state of affairs is liable to manifest in students who are timid, self-depreciative and fearful. This type of man must place

himself in Being and declare the omnipresence of his godlike qualities. Repeating often, "I am bold, free, fearless Spirit; I appreciate myself because I am the Christ-Self; I am courageous and masterful in my real nature, and I express my God-given powers," will liberate in consciousness the efficiency of Spirit and make for righteous expression.

Second, one may have a growing understanding of the principles of Truth, and have a good understanding of the relation of the thought-world to Divine ideas, yet fail to act in harmony with the Truth discerned. This inharmony is common to students who in their unregenerate state are strong-willed, self-reliant, aggressive and headstrong. This type must humble themselves—become as little children. Affirming often, "I am meek and receptive to the Spirit, and obedient in thought and act to its inspirations," will place one in right relation to receive the fruit of the Word. In spiritual development we grow best when we inwardly and outwardly act in direct opposition to the desires of sense consciousness.

Chemicalization in students is another step of growth which must be analyzed before it can be understood and cooperated with. "Chemicalization" is the name applied to the warring of the flesh against the Spirit, and indicates that the Word of Truth has begun its transforming work. If one is persistent in his faith in the reality of Spirit, and declares his mastery over the flesh man, he will be rewarded with spiritual power and victory. Just as Jesus paid the price of his spiritual attainment, so those who follow in his steps must expect to take their mastery over the sense consciousness.

When one makes up his mind to serve God he immediately invites tests of faith. Emerson tell us, "It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude." It does not matter whether the crowd be the thought-world within or the clamor of the world without, we

establish spiritual character only when we relate everything to a principle of Truth, and conform in thought, word and act to the ideal involved. As we prove our allegiance to Spirit, testing times cease to be trials, but instead the Spirit in us springs forward to make of every affair in life an opportunity for growth.

However much some metaphysicians insist that the quickening of the consciousness through Words of Truth, and conforming in thought to the substance of the Words realized, is the sum total of the steps involved in spiritual growth, there is a deeper and more progressive one. This step is called regeneration and relates itself intimately to body consciousness. Jesus was in this stage of unfoldment when he did the mighty works recorded in the Gospels. We have no record in our Bible of the many experiences and processes of growth through which Jesus passed from the time he recognized himself as a Son of God, and rebuked his mother for being concerned because he tarried in the temple to attend to his Father's business, until he emerged a full-orbed Master of Divine Law. Because of this fact, the orthodox Christian is inclined to think that Jesus was always conscious of his marvelous powers, and they lose the incentive to follow in his steps. The metaphysician, growing in wisdom and grace, begins to feel that he, too, should do the mighty works of Jesus, and is inclined to think that through studying and applying the laws laid down by Jesus in this last lap of his journey from sense to spiritual consciousness, that he is fufilling the admonition to believe on Jesus Christ. The truth of the matter is that in order to emulate this Master of spiritual law, we, too, must unfold from the within, at the same time so relating ourselves to the manifest world as to be master of either the idea or the thing expressed. Mastery over ideas is the Christ dominion; mastery over the manifest thing is the Jesus authority. Jesus was so balanced in his spiritual growth and so conscious of his Christ dominion that he could look upon the lame, the blind and the dead and restore them to their natural

relation in both Divine Mind (Idea) and Will (perfect activity).

Every soul has the Christ principle as a starting point from which to unfold, but few students have as yet identified themselves with the Jesus principle, because they have not taken their mastery over the sense consciousness. A necessary step in this mastery is designated as "calling the disciples," which represents the establishment of regeneration *as an idea.* This step is followed by quickening the centers of consciousness through which the disciples function in the mind-body. The second step in this process bears the same relation to man as the Divine Will bears to Divine Mind, or as the act bears to the Word. Unity of the within and the without, not separation, is the goal to be attained through cooperating with the indwelling Christ-Spirit. The body of man is the without of the consciousness of man, and the ideas entering into the formation of this temple of God, must be specifically dealt with. Inherent in man is God-power, God-love, God-strength and all other qualities of God that function in Substance and manifest as man. It remains for man, through Jehovah God, or *I Am,* to enter into the mind-body and redeem and reclaim it in the name of the Lord. The student of Truth who is earnestly desiring to become the new creature in Christ will know just when he is ready to enter into the redemption of the body. It is safe to say that one is not ready to call his disciples and quicken body consciousness until he is, through the *I Am,* master of ideas, and can readily obtain results through speaking the Word.

Cooperation with the Spirit within oneself leads to *universal* spiritual cooperation. There is a Spirit in man that responds to the highest and best thoughts. It is found that where students are banded together in the cause of Truth, it is necessary that all personality be eliminated and all work be done to the glory of the Christ-Spirit. When confusion arises in a metaphysical center it should be viewed in the same light as in individual consciousness, and be taken as indicating the necessity of adjustment to the Principle. The

nearer we aproach Spirit the more harmonious our expression of Spirit, and the more we come to think, see, hear, feel and live as Spirit in the Omnipresent Substance.

It is no offense to discern error, but it is an offense to enter into condemnation or to continue to live in error once it is discerned. The growing student of Truth should take the position that he only discerns error in himself or others because he has the power to dissipate and dissolve the error through cooperating with Divine Mind both in Word and Will. This method of acting is constructive and productive of growth to all concerned. If you are disappointed because someone near and dear is not loyal to the Truth, you can rest assured that your disappointment is based upon personality. Jesus said to Peter, when Peter became concerned about John's place in the kingdom, "If I will that he tarry till I come, what *is that* to thee? follow thou me." If we, as individuals, keep loyal to the Truth and live the life, it will have a much more vitalizing and uplifting effect upon all we contact than much metaphysical discourse. There is a vast difference between the cosmic and the Christ consciousness. In the cosmic consciousness one may be all knowing, but *feel* very little of the Truth. Feeling the Truth precedes living it. Knowing, feeling and living the Truth characterize the one established in the Christ consciousness.

Spiritual growth is dependent upon cooperation with the indwelling Spirit of Truth. Books, lectures, study classes, are but landmarks to the inner recesses of the soul. Sooner or later the growing student must stand alone with God and look within, for not only his wisdom, but also his love. When wisdom (knowing) and love (feeling) are unified within, the perfection of Spirit is brought into manifestation through the *power of the I Am*. Any other expression of spiritual power is destructive and devitalizing. Jesus must have discerned that one could get into the kingdom in a way other than the Christ way, when he said, "He that entereth not by the door . . . but climbeth up some

other way, the same is a thief and a robber." He follows this discourse, according to the tenth chapter of John, with the words, "I am the door; by me if any man enter in he shall be saved." Students who have not entered into the Christ fold are on their way. Jesus said, "and other sheep I have, which are not of this fold: them also I must bring." "In my Father's house are many mansions."

A knowledge of the Truth that we are all in Spirit and of Spirit, regardless of individual attainment, will enable us to discern our relation toward all as we journey in the way of Christ, and cause us to cooperate intelligently in bringing about the highest good for all concerned. While cooperation with the Spirit relates primarily to the individual, yet all that promotes the well-being of one, promotes the well-being of the whole body of Christ. "That which I do to myself, I do to others; that which I do to others, I do to myself." Jesus expressed the same sentiment in the words, "I, if I be lifted up from the earth, will draw all men unto myself."

Jesus and his disciples did not demand pay in advance when they treated the sick. Yet those they healed afterward showed their gratitude, like Mary, who poured the precious ointment upon the head of Jesus, and "certain women which had been healed of evil spirits and infirmities . . . and many others which ministered unto them of their substance." There is just as much honesty and gratitude in the world today, and if the quickening of the Spirit caused that chief publican and extortioner, Zacchæus, to give half his goods to the poor and restore fourfold to those he had robbed, we have faith that it will do an equal work in those to whom we minister.

The prophet of old proclaimed a wonderful chemistry of life when he said: "A merry heart doeth good like a medicine." And the great beauty of it is that it doeth good not only for the self, but for the companion, the friend and the neighbor.—*Trine.*

"WHO SHALL BE ABLE TO STAND"

EDNA L. CARTER

Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's sope.—Malachi 3:2.

Who shall be able to stand?—Rev. 6:17.

Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.—Luke 21:36.

The day cometh that shall burn as an oven.—Malachi 4:1.

Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high . . . bread shall be given him; his waters shall be sure.—Isaiah 33:14, 15, 16.

Where there is no vision, the people perish.—Prov. 29:18.

N THE work of redemption, the procedure is along two well-defined lines. These are God's dealings with the individual and with the mass. When Jesus said to his disciples, "Lo, I am with you alway," he gave assurance of his presence with and in individuals who received him as the power of God unto salvation. But continually he spoke of his coming again into the world to do a great work of blessing for the race as a whole, and he promised those who knew him and were faithful to him during the time when the world knew him not, that they should share with him in the mission of restitution which was to be accomplished on his return. The clear positive promise he made was that, at his second coming to the world, he would set up his kingdom and rule the world in righteousness. This truth of the coming kingdom was the chief topic of his teaching and his parables are devoted almost wholly to the revelation of conditions in the world at the time of his second appearance and to a description of the various phases of the kingdom's ministry.

The doctrine of election has become a reproach and a byword because it has been understood as an arbitrary selection of a comparative few for salvation and the condemnation of the many to endless torment. But every word that is written in the Scriptures about a chosen people, whether it is concerning the children of Abraham or the "chosen generation" referred to in Peter's epistle, tells of the calling out of certain ones, who, by their faith and faithfulness, would be able to endure such discipline as would prepare them for a definite place and mission in the plan of redemption, that plan which may be so clearly seen in all the Bible from Adam to the consummation at the second coming of Jesus.

The scheme of salvation did not begin with the birth of Jesus. From Genesis to Revelation there is a progressive unfoldment of the plan, sometimes appearing in history, emphasized again and again in type and symbol, and shining forth in all prophecy so that the vision of coming righteousness and glory might be clear and strong to those men of faith who were to give themselves to preparation for the kingdom work. To these chosen ones who are willing, in a day of darkness and unbelief, to give up all to follow Jesus Christ in the regeneration, he says: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." "It is given unto you to know the mysteries of the kingdom of heaven." This knowledge and understanding comes to them as individuals that they may be ready to do their part when the kingdom power and glory break upon the world at his second appearance. "Every man that hath this hope in him purifieth himself, even as he is pure."

From the study of the coming kingdom it is evident that the world will not at first accept it or even recognize it, but will resist it. "Why do the heathen rage [tumultuously assemble] and the people imagine [meditate] a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder and cast away their cords

from us." This is from the second Psalm and the remaining verses show the utter folly of all resistance to the rule of the King. "The heathen" are not the savage races of the earth, but all who do not know God and his purpose. Perhaps among those who will "take counsel against the Lord and against his anointed" will be found many who have often uttered with their lips the prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

Why will men resist the rule of Jesus Christ as King of all the earth? Because he rules with a rod of iron and will break the nations in pieces as a potter's vessel. (Psalm 2.) Their evil works will be overthrown and no longer can they deceive and oppress and do all manner of unrighteousness. That day will be the day of power for those who have shared the rejection and humiliation of Jesus Christ and endured the discipline of the overcomer. "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father" (Rev. 2:26, 27). By the work of Jesus Christ in his chosen ones they are made kings and priests unto God and they shall reign *on the earth.* (Rev. 5:10.)

The day has gone by when these wonderful kingdom promises can be spiritualized away into a home beyond the skies or limited to saving grace in individuals. Evident on every side is the work of the Spirit in the earth and the dealing of God with the mass can no longer be refused recognition. Mortal man has clearly proved his failure to rule, and out of the chaos produced by his failure, the restored earth will come; restored through the reign of Jesus Christ and his chosen and prepared ones. No one can rule over others who has not learned to rule himself, and this dominion is gained only by the overcoming power of the Lord Jesus Christ. That is the reason why a people had to be prepared to take the reins of government when mortal man's world is overthrown.

The fact that the Old Testament deals largely with

the second coming of Jesus Christ is not generally recognized. But the coming of "that day" is the theme of all the prophets. And what do they say about it? They bear the same testimony that Jesus bore and that John gave in the Apocalypse. "That day" is a day of ignorance of God, of darkness, of gross darkness. It is a day of alarm and fear. It is a day of fire and burning. It is just such a day as has already broken upon the earth, distress of nations, men groping for light. These conditions would not exist if the world knew its Lord and gave him glad welcome. Instead of rejoicing at his coming they are resisting him and are fighting to uphold and sustain their own old institutions that have so completely failed them. But this state of affairs is temporary. "The people shall be willing in the day of thy power." When they awaken to the meaning of all that is going on in the world and cease to speculate from a human standpoint as to the outcome of present conditions, they will be more than willing that his hand and his power shall bring to the earth, the justice which they had not the wisdom or power to establish. The world has never known peace and will never know it except as Jesus Christ, the King, makes justice and righteousness real and permanent by his own reign. Many people see the desirability of such power and authority, but they err in thinking that it can come through unredeemed men; or they think that it may be brought about by individuals here and there in whom is the Spirit. But God has not left the great restitution work to be done in any such haphazard manner. He not only has a definite, orderly plan, but he has a people prepared, and each of his called-out ones will fit into his own place in the Christ Body.

In the restitution, the sentimental idea of God's love must give way to the unquestionable truth that love is inseparable from justice. Although justice will be fixed in the earth by the iron rule of the King, yet it is love that disciplines the angry, rebellious, resisting nations and peoples. Gladness will come as the benefits of the New Order are seen. Security will be felt when the spirit of lawlessness no longer has license

to afflict, to oppress, to disturb, to destroy. As the blessings and glories of a perfectly righteous and permanent rule are realized, there will be a mighty swelling song of praise ever rising from the multitudes. They shall sing "Alleluia: for the Lord God omnipotent reigneth" (Rev. 19:6).

So we see that the symbolical fire of the last days is already burning and it is proving to be more than a symbol, for in its fervent heat the whole structure of man's building is disintegrating and melting and all of his works are being burned. Our God is a consuming fire, and in the fire of his holiness, sins and iniquities in high places and low are being uncovered and consumed. From those who have no faith in the wisdom and power of God overruling all things in righteousness, there comes weeping and wailing and lamentation over the fall of what seems to them an advanced civilization. Others are rejoicing in the prophetic Word which, from the beginning, has not only declared the result of the race's sin and its disregard of the Deliverer, but has also made known that, in the fullness of time, the Lord himself should come again "to make an end of sins, and to make reconciliation for iniquity and to bring in everlasting righteousness" (Daniel 9:24).

The possibility of passing safely through the fire is open to those who will meet the requirements, and it is certain that some will antitype the deliverance of the three Hebrew children who came out of the fiery furnace unharmed. To be able to stand or endure in the midst of the great burning of sin and error, the whole man, mind, soul and body, must be quickened by the vision of God's purpose and plan for the redemption of the race. With this vision there must be a refusal to see evil in present conditions. "Woe unto them that call evil good, and good evil" (Isaiah 5:20). The coming of the Christ kingdom, the overthrow of error, the burning of iniquity, the establishment of a New Order is not evil. It is reconstruction and it is just as necessary to get rid of the old order as it is to bring in the new. In fact, the new cannot come except as the old is put away. Ignorance of what is going on and

of what is yet to take place does not save. The ostrich hides his head in the sand and vainly thinks that he is secure. In the same way, men may think they are hiding their eyes from seeing evil when they keep in ignorance of what is transpiring in the world about them, but such a course avails nothing. To know and understand the trend of conditions and events and to see it all as the working out of God's wonderful plan is to see good. It is the only way to keep the eyes from seeing evil.

Besides the vision and the power to see good instead of evil, there is a third requisite: that is individual righteousness, the righteousness of Jesus Christ which has been inwrought in men by the power of the Spirit in the overcoming life. Such a man will speak and walk uprightly. There is nothing in him that draws him away to dishonesty, bribes and oppression. In his heart there is peace and good will toward men. If he becomes a king and priest unto God in the kingdom, he will do his work of restraining the spirit of lawlessness in others with much compassion, though with all the firmness necessary. He will not rule for the sake of ruling; he will rule to bless, to discipline, to train, to lead into the knowledge of God, until finally the world shall acknowledge its Lord. "They shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord."

We have spoken of the power "to stand" as the power to endure. The life "hid with Christ in God" is such a life of faith and righteousness and spiritual power that it is able to withstand the destruction going on all about it. Untouched, unharmed and unafraid, it stands. The ninety-first Psalm sets this forth beautifully. Protection from pestilence is there definitely promised and, in other Scripture, full assurance is given that "In the days of famine they shall be satisfied." There are other promises of deliverance and safety from every form of destruction.

To be able to stand in the day of the Son of man,

is to be able to endure also the glory of his Presence. It is no light thing to be so quickened in mind and body, so raised in Spirit that the spiritual power which pours out upon the race from the Son in waves of light and glory can be safely met. Paul was blinded by the glory. Sinai shook before the presence of the Lord and the face of Moses shone so with the glory that the people trembled. In the outpouring of the Spirit upon Daniel when he received the spiritual vision of things to come in the latter days, the men who were with him saw not the vision but they felt the power, for "a great quaking fell upon them, so that they fled to hide themselves." Even Daniel, who was disciplined and quickened, admits, "There was no strength in me" and "I stood trembling."

Such experiences (and they are numerous in the Bible record) throw a flood of light upon the conduct of those who will hide themselves "in the dens and in the rocks of the mountains," saying, "Fall on us and hide us from the face of him that sitteth on the throne" (Rev. 6:15, 16). It is not fear of the distress and destruction upon the earth that makes men cry to be hidden; it is their inability to stand before the glory of Almighty God. They are overwhelmed by a power which they have no soul and body preparation to meet.

Perhaps most of the Lord's people get their first experiences with the glory of the Lord by feeling it when asleep in dreams and visions. The illumination and uplift of such spiritual baptisms abide often for days, giving a new meaning to life and raising it out of the commonplace into the sublime. Although one may, after a time, seem to lose the glory of it, yet the awakening, the quickening, the lifting-up must be permanent in those who follow on to know the Lord.

Sometimes one awakens out of sleep with a sense of a great and peculiar and unaccountable fear, not knowing that the Spirit has touched his soul. When Jacob had his vision of the ladder and the Lord had talked with him, renewing the covenant made with his fathers, Jacob awakened sore afraid and he said, "Surely the

Lord is in this place; and I knew it not. How dreadful is this place."

Before such power, "Who shall be able to stand?" Those who have made ready by submitting themselves to the transforming power of the Spirit and who are clothed upon with the righteousness of Jesus Christ.

There is still another way in which men will be called upon to stand, and that is to bear witness before the world and before kings and rulers, that Jesus is Lord, and King of kings. The apostles knew something of what it meant to be able to stand in such circumstances, but their testing was as nothing compared with the demand which will be made upon the people of the Lord in these last days.

To understand this, as well as many other things connected with the second coming, it is necessary to bear in mind that there are two distinct phases of the advent; first, the appearance or coming, and second, the revelation. In the first, he comes as a thief in the night and only the watchers will know of his Presence; in the second, he is revealed to all the world. When he comes as a thief, the world scoffs at the idea of his Presence; when he is revealed, it cries out for mercy.

In his letter to Timothy, Paul wrote, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." This counsel is heeded by everyone that "nameth the name of Christ," and very especially in this age. The written Word must be appreciated and rightly applied. Jesus said that he came not to destroy the law and the prophets, but to fulfill. Again we have his word: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." In his temptation, he met every enticement of the adversary with "It is written." He was our example and this is a lesson for us.

But the law and the prophets and all written Scripture profit not unless they are studied. A certain working knowledge of the Bible is necessary before one can get its spiritual import. How can we know the meaning of the parable of the lost sheep unless we know the

parable? How can we understand the place of Israel in God's purpose unless we are familiar with Israel's history? How can the lessons of types and symbols be known to one who is ignorant of type and symbol? There can be no rich spiritual life apart from the revealed truths of the written Word, and an understanding of the law and the prophets and the gospels is essential to enable one to stand in this great day of the Lord. If the pages of the Scripture are blank to one, it shows that that one needs the Holy Spirit, for only the Holy Spirit can take of the things of God and make them vital and rich with meaning to us.

Peter has much to say about our Lord's return, and at the close of his second epistle he speaks a word especially applicable to all of the Lord's people in these last days: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting the coming of the day of God." And the Lord, through the prophet Habakkuk, has given us this assurance: "Write the vision and make it plain upon tables; that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

When ordinary men allow themselves to be worked up by common everyday difficulties into fever-fits of passion, we can give them nothing but a compassionate smile. But we look with a kind of awe on a spirit in which the seed of a great destiny had been sown, which must abide the unfolding of the germ, and neither dare nor can do anything to precipitate either the good or the ill, either the happiness or the misery which is to arise out of it.—*Goethe.*

The one who cultivates and lives always in the optimistic, cheerful, hopeful, helpful habit of mind, and heart can never fail.—*Trine.*

TEMPLE TALKS

CHARLES FILLMORE

AUSES are always invisible, spiritual. "God is Spirit," and "the seed is the Word of God." Thus that which produces the *seed* is the *Spirit*. It is popularly presumed that the seed produces that which appears, after its kind. This is but a superficial conclusion, and a moment's logical consideration will convince anyone that a cause so insignificant could not produce, without an anterior principle, results so large and varied. The oft-repeated illustration of the acorn having the oak folded within its heart is not correct. The acorn is a generative center through which intelligence manipulates substance, and produces that form called an oak. Thus the acorn of itself is powerless to produce anything; but as an avenue through which interior forces become exterior, it is important.

We should never lose sight of the fact that things are but the evidences of intelligence and power. In and of themselves they are without causation in any way. The seed is the symbol of the Word of God, and in its generative qualities it represents the apparent insignificance of the spiritual Word as it goes forth in its invisibility and silence. But this *Word* is a generative center, with all the possibilities of God at its call. It is the idea of God, "the image and likeness." It is just like God in its essentials, and needs only to be planted in fertile ground to produce the living picture of which it is the subjective image. This is also true of man. Jesus Christ is the Word of God. It was in the beginning with God, and is now with God. It came forth from God. It became flesh and dwelt among men. It always dwells among men; it is the real generative idea through which man draws all his intelligence, life, love, substance. It is the one point at which we tap the deific storehouse; it is the inlet and outlet of God.

So the "seed," that is, "the Word of God," is man—not the external thinking personality that has con-

sciousness of separation, but the internal Spirit center. This central seed is the generative center from which the personal man forms himself. He draws upon the universal forces within and without, just as the tree draws upon the invisible Spirit and earth, air and water. Man may be totally unconscious of Spirit in certain stages of his building process, but that does not nullify the truth. The fact that the babe is not conscious of the method of its sustenance during the first months of its prenatal life does not have any weight with those who are familiar with the process.

Man is the idea of God, and the idea of God is the Word of God. Man is not a thing of small beginnings, but of infinite beginnings. His resource is the Infinite, and he draws his substance from an inexhaustible store. He is never at a loss for supply, be it never so scarce in the markets of the world.

At the heart center of everyone is this "seed—the Word of God." It is there as a door opening into the Infinite. Man opens this door or closes it at his will. Some open it just a little crack, and others not at all. Some open it wide, and they are exalted, even deified by those who have closed their own doors. This little inner door has great powers of expansion, and he who opens it wide finds on its inner side the kingdom of God. It is the way into that kingdom. It is the Christ Spirit speaking through those who have opened it: "I am the door;" "I am the way, the truth, and the life."

It is strange, but true, that this inner seed of God may have been so neglected as to have been entirely forgotten by some people. They may have a slight recollection of having at some remote period been aware of a state in which they did not have to endure the burdens of self-sustenance, but it is so faint as to be like a dim, far-away dream. When this seed has thus been forgotten, and other sources of growth sought, the man loses his symmetry. He is gnarled and crooked. His body is filled with knots, and his limbs die before their time. This is the paralysis of nonrecognition of the generative seed. No true growth results from earth and air alone. Man does not live by bread alone, but by every

word proceeding out of the mouth of God. This seed is the "Word of God"—that is, man's real Self—because it is the umbilical cord that forever connects him with the infinite fountain of supply. No growth takes place except through this "seed," this high ideal of what man is. Any other ideal is a reflection (and there are reflections in descending degree), until man finds himself comparing himself with his own creations—a worm of the dust.

Emerson says: "Whilst a necessity so great caused the man to exist, his health and erectness consists in the fidelity with which he transmits influences from the vast and universal to the point on which his genius can act. The ends are momentary; they are vents for the current of inward life, which increases as it is spent. A man's wisdom is to know that all ends are momentary, that the best end must be superseded by a better. But there is a mischievous tendency in him to transfer his thought from the life to the ends, to quit his agency and rest in his acts; the tools run away with the workman, the human with the divine. I conceive a man as always spoken to from behind, and unable to turn his head and see the speaker. In all the millions who have heard the voice, none ever saw the face. As children in their play run behind each other, and seize one by the ears and make him walk before them, so is the Spirit the unseen pilot. That well-known voice speaks in all languages, governs all men, but none ever catch a glimpse of its form. If the man will exactly obey it, it will adopt him, so that he shall not any longer separate it from himself in his thoughts; he shall seem to be it—he shall be it. If he listens with insatiable ears, richer and greater wisdom is taught him; the sound swells to ravishing music; he is borne away as with a flood; he becomes careless of his food and of his house; he is the fool of ideas, and leads a heavenly life. But if his eye is set on things to be done, and not on the truth that is still taught, and for the sake of which the things are to be done, then the voice grows faint, and at last is but a humming in his ears. His health and greatness consist in his being the channel through which

heaven flows to earth: in short, in the fullness in which an ecstatical state takes place in him. It is pitiful to be an artist, when by forbearing to be artists we might be vessels filled with divine overflowings, enriched by the circulations of Omniscience and Omnipresence."

Let not this Seed of God within your soul lie fallow for want of conscious recognition on your part. You want to express all the possibilities of Being, which you can do if you will acknowledge the source through which they methodically come forth.

Many people think man grows a little differently from other things. They are sure he is a special creation, made by the Lord God in a miraculous way. Man is the creation of God. God creates in a definite manner. Man is created in a definite manner. He comes forth into the visible world in a regular, everyday sort of a way, through the simple process wrapped up in the mystery of this inner "seed." To think that man is created in any but a lawful way, is to think without reasonable consideration. There is no evidence anywhere of a miraculous creation for anything, and it is folly to presume that the Almighty stepped out of his course to make man. Man in his selfhood makes himself. His process is precisely that of God—through the power of his word. This is the reflection of the true Word, which is God. But man does not make anything that lasts, unless it has its point of departure in this inner seed-idea of the Father. Men think they are building, but they are deceived. They may spend thousands of years rearing states of consciousness that in the days of judgment between the real and the evanescent must be dissolved into the vapor of nothingness.

Every idea is a seed, and will bring forth according to the character of the mind-soil in which it is planted. There is a law of growth in mind parallel with that of earth. A thistle seed will always produce thistles, regardless of the character of the soil; so a low ideal will work out low conditions in a high type of mind. You may be a giant in physical strength, but if you get into

your mind the idea of sickness it will bring you down just as surely as if you were a weakling. So with every idea that finds lodgment, and at the same time credence in your mind; it will produce fruit of its kind in your mentality, just as surely as will the material seed planted in the earth. It also goes through a similar process of growth. It does not always spring forth at once and rapidly come to fruition, but it goes through a methodical series of changes, from inertness to tiny sprout, away deep down in the consciousness, where it is not observed by the external thinking mind; after a time it sends out a shoot in the direction of external consciousness, which finally comes to the surface in some discord or some harmony. The time of planting is usually so remote that even he who knows the law of growth from thought to thing cannot remember when he sowed the seeds that are manifest in his consciousness as thistles. When told that certain thoughts have produced certain effects in his case, the patient will invariably respond, "But I was not thinking those thoughts."

The first lesson to be learned by the student in metaphysics is that the "seed is the Word." The next is that this kind of seed hides itself in the darkness of the mind, where it germinates, sprouts and comes into visibility with all the scientific accuracy of detail of the ordinary plant. The fruit is a living organism, too, and has the power to throw off seeds that find lodgment and produce crops in other receptive minds.

These seed-ideas are subject to some very intricate combinations in the mind, and you cannot tell just how they will work out. They may be a very long time in producing a crop, or they may do so quickly. They may give a crop after a few moments, in some instances, while in others it may take years.

But there is a Gardener who has absolute charge of each mind, and can determine just what kind of seeds shall be planted in his domain. That Gardener is the *I Am* of every soul. What it says is law in the garden over which it has control. If the Gardener is lax, shiftless and ignorant of his privileges, he may let the thistle

seeds from other foolish minds blow over his fence and take root in his garden. But it is not at all necessary. By his simple word of command he can protect his domain from all intruders. Not all mind gardeners know this; nevertheless it is true.

* * * * * *

The difference between the *speculative* school of metaphysics and the practical school is the difference between one who reads the law and one who applies it. The *speculative* are wise in their perception of external spiritual manifestations and readily distinguish between the true and the false. They are wise in the external of spiritual truths, as the materialists are wise in the apprehension of the forces of nature. But neither of these solve the problem of man's existence, how he got into his present environment, and how he may get out.

The speculative philosopher talks *about* God and his laws as operative in the universe with the same far-away expression that the naturalist does about the laws of nature. Each takes the attitude of apartness from that which he is talking about. Each says this is so and so, as we perceive it from ascertained facts and observations. It is so stated by other philosophers, and it is so laid down in our books, and we have ourselves so found from our experience in the world. This is the testimony of an *observer,* whether given by the religionist, the mystic, the philosopher or the physical scientist, and it should be remembered that the observer is always apart from the thing observed.

It was noted in the very beginning of Jesus Christ's ministry that he taught "as one having authority, and not as the scribes." This must also be true of everyone who enters into the same plane of consciousness with Jesus Christ, because he speaks from the center—from the place where intelligence has its bursting forth in original purity, and it must of necessity pour itself out in its pristine power, it must be what it is, pure *I Am affirmation.*

This is what makes the difference between the speculator as to God and his laws, and one who feels

God moving within him and speaking through him. One refers to God as a power and intelligence moving upon nature and man, and the other *speaks* God, and you feel that he has touched the flame of living fire that *is* God.

The following is a very adequate rendering in English of the Lord's Prayer: "Our Father which art in the heavens [or, Thou in the heavens], thy name must be revered [or, spoken reverently, intoned]. Thy kingdom [or realm] must be returning. Thy will must be being manifested, as in heaven so upon the earth. The bread of the coming day give us today. And forgive us our obligations, as we also have forgiven those under obligation to us. You will not abandon us to trial [or, in the proving], but preserve us from uselessness."

In the earlier manuscripts the prayer ended here. And so it does in our Scriptures, except in Matthew, where will be found added, "For thine is the kingdom, and the power, and the glory, forever" (or, "Thine is the realm, the force, and the radiance").

It is the sincere desire of the writer that whoever may read these lines will, if he learn nothing else, be made to understand that Jesus never taught men to beg for material food from the Almighty, and never intimated that the heavenly Father would ever lead any one into temptation.

DAISIES

Over the shoulders and slopes of the dune
I saw the white daisies go down to the sea,
A host in the sunshine, an army in June,
The people God sends us to set our hearts free.
The bobolink rallied them up from the dell,
The orioles whistled them out of the wood,
And all of their singing was "Earth, it is well."
And all of their dancing was "Life, thou art good."

Our days are better lighted by loving smiles than by sun.—*Leigh Mitchell Hodges.*

"IN THE LIKENESS OF HIS RESURRECTION"

Rev. Frank N. Riale, Ph. D., D. D.

NDREW Murray, in many ways the saint of our generation, sums up in a word the whole true meaning of the relationship of the Father, the Son and the believer. "If we have understood," he says, "how the life of the Father, the Husbandman, and the life of the Son, the Vine, and the life of the Believer, the Branch, are and cannot be but *one and the same*, we must see how it must be the very same, in the fruit that the branch bears. It is of the utmost importance that we get a firm hold on this."

This was the thought supreme in the mind and heart of Jesus, as he pours forth the blessed reality in the last long prayer in the garden, before he faced the last race enemy and came forth in such everlasting victory over it. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." It is the highest and holiest unity in the whole wide universe, that man will know anything about. All other unities are but stepping-stones in the heavenly highway leading up into it.

In this mighty and blessed unity there is always flowing over into the heart and life of the believer, "power from on high." The last words of Jesus as he ascends to heaven in everlasting triumph, is that this power that flowed through him, making him victor over "death and the dark domain," may be the overcoming power that will come into us also. He says, "all power is given unto me in heaven and earth" to make me ever an overcomer in life's mighty conquest. Then he turns to his disciples and says, "Go ye into all the world," and preach this good news of power and baptize all men into it. The all-conquering life of the Father as it was mirrored in the Son, is the triumphant

life of the Father that is to be manifested in you also, if you will but believe.

Blessed indeed has been the fruit that this faith has brought forth in the lives of believers throughout the centuries. But "the best is yet to come," and "it is never too late to be what you might have been" in this all triumphant faith of God's first begotten Son. The cycles of the years with the returning Eastertide, with all the glories that it means to Christendom, is but an ever widening meaning of the "glories of the resurrection," till at last there shall burst upon us with all its divine fullness, what it is "to have part with Christ in the glories of his resurrection." The life of God is so fully to throb in the souls of men, as the only life that really is, that we will realize we have indeed risen with Christ, so that death shall have no more dominion over us. We will come to accept the fact that death and the grave are to be downed and done away with, if we will but only believe that he who put death and the grave beneath his feet forever, hath done so for the glorious purpose that they may be put beneath the feet of the believer also. In the highest and holiest vision of Christ's death we will see that *he died for us that we need never die.* This is the most daring inference that has ever been drawn from the glorious fact of Calvary and the resurrection. But it is the undoubted and undownable inference that the Spirit is groaning and trembling in the heart of humanity to bring forth as the fairest flower of the "truth that is in Christ Jesus" that has ever bloomed upon the earth. Christ came to redeem these death doomed bodies of ours. He came to make us actually shout , "Oh, death, where is thy sting, oh, grave, where is thy victory?" He came "to abolish death" and "to put it out of the way forever." Easter is meaningless, it is but the torso of the Christ truth, unless this is the final and full message that it is ever more clearly prophesying unto us. One of the most spiritual exegetes of Christendom caught the glory glimpse of this once when he said: "If we are one with Christ, we are one with him all through. Baptism sets forth the death, burial and resurrection

of Jesus Christ, and our participation therein, in a fullness and richness which we have not as yet begun to understand." Great and glorious will be the day indeed when by the Spirit the truth of the deathless life dawns upon the heart of humanity, as its full, final and richest inheritance in Christ Jesus. It will find then that it has not missed the mark of its high calling in Christ Jesus.

Under this spell there will come such a "quickening of these mortal bodies" "that this mortal will indeed have put on immortality, and death will have been swallowed up in victory." Then will have come the jubilee day of the Lord, the day of everlasting deliverance of the believer. Then the handicaps of the race will have been burned away forever, and the shackles will have been broken that set us free in the full liberty of Jesus. Easter and the resurrection are but God's emancipation proclamation of this mighty fact for all enslaved humanity. He is free indeed whom the Son sets free—free from death and the grave as truly as from all sin and sickness. "For to die unto sin must mean to die unto death," as a great Scotch divine once put it. This is the glorious liberty that is to enlighten the whole wide world. It is the light that is to lighten every man that cometh into the world, as truly as it was the light of the world that blazed forth in such supernal glory in the triumphant life of Jesus.

The most universal feeling in this year of the celebration of the four hundredth anniversary of the Protestant Reformation, is that the mighty liberty which that world movement brought us was that it gave freedom to the soul because it sent men back to the Bible to read for themselves. What the mighty power of the vision was, is found in the fact of the heavenly culmination in the death and the resurrection and the ascension of Jesus. Then it goes on to add, as Prof. Kelso has well said, "the abiding power of the Reformation was that it made the Bible real to men by the witnessing or verifying power of the Spirit." In other words, it implied that the final and the fullest seat of authority in the life of the believer was the

witness of the Spirit, witnessing to the fact that the historic events and manifestation of power in the lives of Jesus and the apostles would find a re-expression in our lives, also, if we only believed that the fruit of Christ the Vine must be the fruit in the life of the believer, also.

The final and full Reformation that is upon us today is that the mighty Spirit of the Most Holy and the Most High, that expressed itself, or himself, with such perfect and complete power in Jesus, must find the same mighty expression in the life of the believer; and that all the wide world is called up into this high and holy mount to catch the abiding life and glory of him who was far "greater than Moses." That which the disciples did not feel with all the power of its abiding fullness, but only caught momentary glimpses or inspirational foregleams of, that flashed out with such tremendous power, is now coming into the heart of humanity as the actual bed rock and most scientifically demonstrable truth we have to face. It is this: that the life of God in the soul of man, is to make all men's lives rise by faith to the triumphant and all overcoming power of Jesus.

This brings in an everlasting Easter where "death shall actually have no more dominion over us forever." This is the highest and fullest triumph of the life of the Spirit. It is for this that the whole creation groans. It is this that will make Jesus' faith the crowning one of all creation, for he alone demonstrated this death-overcoming power of faith.

The first Easter morn was but the first-fruit of the triumph over death and the grave by the power of the Eternal Spirit. This glorious possibility has ever been before men, but their eyes have been holden that they could not see it. But now the darkness is giving way to the dawn of the new day when—

> **Death shall be no longer,**
> **In the glare of the deathless fire.**

The world tragedy we are going through at this hour seems but the birth throes of a new day, when by

faith we shall enter into such a oneness with Christ our Head, that we will find our triumph by faith shall be as truly over sin and sickness and death as his over this triumvirate of race ravage, through the power of the same Spirit. As our faith is, so shall it be unto us. This is the good news and glad tidings all the world is hungering for. It is the manna sent down from heaven "of which if a man eat he will never die." It is the water of life bubbling up from the depths of the soul, of which if he drink he will thirst never more. The greatest hour of all history is upon us, when some soul will be led to say he has thus found the Christ, for which the ages long; which the whole Bible foregleams in the most beautiful unfolding prophecy; and which the soul by faith knows is the everlasting truth. Then one can burst out in the glad Easter song of the Swiss, in their beautiful Easter antiphonal upon the mountains, although he will do it with infinitely more meaning and power: "He is risen indeed—he is risen in me." This full and final faith plants us together with Christ in the likeness of his death; and raises us together with him into the most heavenly places, in the full glories of his resurrection.

"Then take this honey for the bitterest cup;
There is no failure save in giving up;
No real fall so long as one still tries,
For seeming setbacks make the strong man wise.
There's no defeat in truth save from within,
Unless you're beaten there, you're bound to win."

Believe in yourself; believe in humanity; believe in the success of your undertakings. Fear nothing and no one. Love your work. Work, hope, trust. Keep in touch with today. Teach yourself to be practical and up-to-date and sensible. You cannot fail."

The most manifest sign of wisdom is continued cheerfulness—*Montaigne.*

This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *Unity Magazine,* and students are invited to send answers.

The hearty cooperation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation, therefore, comes as freewill offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, Tenth and Tracy Ave., Kansas City, Mo.

THE CHILDLIKE HEART

Except ye . . . become as little children, ye shall in no wise enter into the kingdom of heaven.—Matt. 18:4, R. V.

IT IS well for every student of Truth to examine himself occasionally to ascertain if he is fulfilling this most necessary requisite to spiritual growth—the cultivation of the childlike heart. Set before your mind's eye an unspoiled child and study its characteristics. Notice its perfect trust, its unselfish love, its freedom from pride and arrogance. See how it subordinates its will to the will of the parents, relying absolutely upon its father and mother for guidance. The very words of its mouth are first coined and shaped by those who are entrusted with its care. The child is simplicity personified.

Man can be a child at heart only as he realizes the deficiency of the personal nature and the sufficiency of the Christ nature. Man must let go of ideas built up through contact with a man-made world, and place himself as a receptive channel through which Spirit may express itself. He must cultivate the trust of a little child through understanding the nature of the "kingdom of heaven." When he understands that the "kingdom of heaven" is one of ideas, fashioned after a Divine pattern, he can then shape the thought-substance of his mind to conform to the perfect pattern, and through this gate enter into harmonious relation with God, himself and his fellow men. Nothing short of harmony is heaven, and it must come to be the natural activity of mind, body and affairs.

When we become conscious of the Truth that we are the children of God, we accept the love of our Father-Mother in the same manner as the child accepts the love of its parents. We do not need to strive for that which is already ours. Just as human love contains in itself the elements of protection for its offspring, so Divine Love protects all who look to it for guidance and safety. As we conform our ideas of love

to love ideas of Divine Mind, we enter into a fuller and freer expression of fellowship and cooperation with mankind.

There is no "me" or "mine" in the heart of the child of God, for all that the Father hath is ours to use. Even as God uses man to express himself, and so manifests himself to a waiting world, so man used God to promote the interest of the kingdom of heaven in the earth, and, sequentially, his own interests. Man and God are partners. The Father is glorified in the Son, and the Son is glorified in the Father. The more we can relinquish all claims to ownership and all desire for possessions, the more perfectly will we demonstrate the abundance of Spirit.

God's will for man is perfection. "If ye . . . know how to give good gifts unto your children, how much more shall your Father . . . give good things to them that ask him." When conscious of the Truth that the Father wills only good for his children, man eagerly seeks to harmonize his thoughts to conform to Divine Ideas, thus enabling the Divine Will to be expressed in him. Again, man does not strive for perfection, but realizes he is perfection. The Perfect Man Idea is indelibly stamped in his Spirit, and comes forth through *letting* the idea of Perfection have free expression. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." Christ in us is the "only begotten" of God, containing in itself all the potentialities of the Parent. We have nothing to do with planting the Christ seed, for our Father planted the seed when he chose man-substance in which to reproduce himself. The soil is consciousness, and man's work is to till the soil, uproot the weedy thoughts, and let the sunshine of joy and gladness nurture the seed-thoughts until they come to be the full-grown expression of the creative power that begat them.

When the childlike heart rules in us, we believe in the supremacy of Good, and in spite of contrary appearances feel that all is well. The Truth that God is the one Presence and the one Power needs first to be

accepted at its face value, in childlike confidence, before it can be realized.

Most of the cares of the race come out of the desire of the personal man to "get on." But when conscious of the childlike heart, we keep our minds stayed upon Jehovah, and the turmoil and stress of living is eliminated. We gain more peace of mind and health of body when we overlook our personal desires and seek spiritual attainments. We then give ourselves wholly to loving the Truth, because it contains within itself that perfection we desire to express.

As parents take over the responsibilities of their children, so the Father has taken over the responsibilities of his children. All our needs are supplied, for God is himself the fulfillment of our demands. There is absolutely no cause for anxiety. "Consider the lilies how they grow"—the tiny bulbs snuggle down into the deeps of earth, and under the creative law of drawing their own, attract all necessary to nourish and sustain them. When all processes of growth have been fulfilled, these flowers of the field bud and bloom and radiate the glory of the perfect life of which they are a part. The same law of growth and fulfillment is constantly going on in man, and the more he understands this law, and cooperates with it, the more fully he trusts it to express itself in him as the fulfillment of his every need.

When one abandons himself to the Spirit and cultivates childlike confidence and love, it does not follow that he becomes negative and inert. Man is the expressed side of God, and has a definite mission to fulfill in establishing the kingdom of heaven in the earth. Do I work this out of myself, or do I cooperate with the Father within me, is the query of the growing student of Truth. You will find your answer in the feeling that you have when you have met and overcome some obstacle. If, after the experience, you have to search for God as though wires of communication had been severed, you can rest assured that you tried to do all the work, and did not rely enough upon the Spirit. When cooperating with the Spirit, and working under

Divine Law, one feels wiser, stronger and more powerful after passing through an experience, regardless of its nature. But we learn by practice, even in spiritual growth; so let us not be discouraged because we do not always attain our goal. A splendid *opportunity* to demonstrate lies always before us.

The essential thing in spiritual growth is to take our steps boldly and fearlessly, clad in the consciousness that we can do well that which comes to our hand to be done. The child instinctively feels that it can walk and proceeds to execute its idea. It may be bumped in the process, but it keeps up the practice until it unconsciously does well that which it perceived as a possibility. We have the power to attain all that we can idealize, but the attainment must be made through cooperating with Spirit. We cultivate the childlike heart by letting go all personal ambitions and inviting the Omnipresent Spirit of Perfection to have its way in us; and, like the child, we move forward in joy, gladness and simplicity, knowing that our desires are fulfilled.

BIBLE STUDY

Fourth Day's Creation, as Recorded in First Chapter of Genesis, of the American Revised Bible: Its Interpretation and Application in Individual Consciousness.

14. *And God said, Let there be lights in the firmament of heaven to divide the day from the night: and let them be for signs, and for seasons, and for days and years.*

The "firmament of heaven" is the consciousness of Truth, which has been formulated and established. In the second day's creation a firmament was established in heaven (realm of Divine Ideas). This substantial starting place in consciousness is Faith. This firmament divides the day (illumined consciousness) from the night (unillumined consciousness). Through Faith the lights are established, that is, understanding begins to unfold. The "signs," seasons" and the "days and

years" represent different steps of unfoldment. We come into understanding by degrees.

15. *And let them be for lights in the firmament of heaven to give light upon the earth: and it was so.*

The "earth" represents the more external processes through which an idea passes, and corresponds to the activity of an idea in mind. The earth is the formed state of Mind. In man the earth is the body consciousness, which, in its real nature, is a harmonious expression of ideas established in faith-substance. "And it was so"—an idea emanating from Divine consciousness is instantly fulfilled.

16. *And God made the two great lights: the greater light to rule the day, and the lesser light to rule the night: he made the stars also.*

The "greater light" in Mind is Understanding, and the "lesser light" is the Will. The "greater light" rules the day, or that realm of consciousness that has been illumined of the Spirit. The "lesser light" rules the night, that is, the Will has no illumination (light, or day), but its office is to execute the demands of Understanding. The Will does not reason, but in its harmonious relation acts easily and naturally upon the inspirations of the Spirit. Divine Will expresses itself as *I Am* in man.

The "stars" are focalized in man in the perceptive faculties, including weight, size, sound, color, etc. Through concentrating upon any one of these ideas ("stars") at their focalizing point, one may come into an understanding of the action of these ideas. For instance, one may accurately weigh or measure an object in the mind without resorting to external methods.

17. *And God set them in the firmament of heaven to give light upon the earth.*

Divine Mind first imaged the idea, then perceived its fulfillment. Man, cooperating with Divine Mind, places himself under the same creative law, and brings into manifestation his ideas.

18. *And to rule over the day and over the night,*

and to divide the light from the darkness: and God saw that it was good.

The idea is the directing and controlling power. Every idea has a specific function to perform. When our ideas are constructive and harmonious we *see* that they are good, and realize that their power to rule is dominant in consciousness.

19. *And there was evening and there was morning, a fourth day.*

"Evening" stands for fulfillment of an idea and marks another "day," or degree of unfoldment in consciousness.

QUESTIONS AND ANSWERS

Explain the following: *"When man thinks he puts himself into his thought; his thoughts, therefore, have in their turn power to think."*

The idea which begets a thought is the reality of both the thought and the manifestation of a thought. In other words, the idea is the spirit and life of a thought. The idea attaches itself to substance and builds a thought-ego or a mental organism, through which the thought works out the fruition of the idea. Every idea manifests itself unless it is offset by a more dominant idea. The thought-ego is stimulated or retarded in its activity according to the nature of other thought-egos to which it is related. If the thought-ego is the product of a spiritual idea man's body (substance) becomes alive with constructive helpers.

The *I Am,* through adverse thought training, has power to attach itself to false ideas, and not until man is born of the Spirit and the Christ Mind comes into expression, is he able to bring into manifestation his original godlikeness. When man takes dominion over his thought world and shapes every thought to the Christ pattern, at the same time forgiving and casting out the unregenerate thoughts, he builds eternal, incorruptible thought-egos, which in turn form indestructible body-structures. Thought-egos, created after the

Christ pattern, are alive with the spiritual impetus of the idea that brought them forth, and their action is at-one with the original God-power.

What is your teaching in regard to the final day of Judgment?

"The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things. And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:35-37, R. V.).

It is made very plain in the text quoted above that a man's word is the measure with which he metes. Man is brought into judgment when his words come to fruition. The "final judgment day" refers to the fulfillment or harvest period of a word. When the fruit of a word comes into visibility, one can judge whether it came out of the "good treasure" or out of the "evil treasure" of the heart. Now is the only time. We live in omnipresence, and are continually under judgment according to our thoughts and words. God is too pure to behold iniquity and man eternally exists in God as perfect spiritual being, so there is no occasion for God to judge man, nor any reason for man to believe in a "final judgment in the skies." All of man's acts are under the original creative law of *like begetting like,* and man is justified or condemned in the degree that he conforms in thought, word and deed to the realm of Divine Ideas.

What is the difference between thought vibrations and spiritual realization?

Thought vibrations are energies sent out by the force and power of thought. When these vibrations function on the external plane of consciousness, people in harmony with the thought receive its energies and in this way telepathic messages are sent and received. Again, the vibration of a thought may be felt in the flesh. When one sends thoughts in personal consciousness, the process is laborious and devitalizing, for the

idea of separation, instead of unity, is the dominant power.

Spiritual realization is an individual's conscious knowledge of the Truth, coupled with *feeling* the Truth discerned. In our work we often speak of sending out the healing Word. The one in spiritual understanding puts a very different interpretation upon the "sent Word" from the one who believes in vibrations, telepathy and thought transference. Spiritual realization is based upon the Omnipresence of Spirit in which there is no suggestion of time, distance, space nor separation. The Word which heals is not carried by thought vibrations, but eternally exists everywhere, and is instantly operative when spoken wherever there is faith to make consciousness receptive.

HEALING

Lesson Two, Part One, Unity Correspondence School Course, by DORA BALLEW, *a Student.*

1. *What is the one way to health?*

To learn the higher law of Being, and keep it, is the one way to wholeness of mind and body. To cure the body we first must cure the mind. Our lives and actions are governed by our thoughts. By constructive thoughts we can establish such harmonious relation between mind and body as to make the body immune from diseases, and cause a healing force to radiate from us to those with whom we come in contact. Every word has its effect, though the effect is often unseen and unrecognized. Jesus said a man was held accountable for every idle word, and a close observance of the power of mind in the affairs of the individual proves this to be true. What we think we usually express in words, and these words bring about in our lives and affairs whatever we put into them. Weak thoughts in the mind are followed by words of weakness, which through the law of expression come into form. To know I inherit wholeness from my Father-God, and that there is no longer any power in the thought of disease or sickness is a life-

giving thought within me, and I am perpetually renewed in mind and body. To know my body is the temple of the living God, and that the glory of the Lord fills the temple; to know Christ within me is my glory, and the brightness of his presence casts out all darkness of error, is to fill my whole body with light and health.

2. *Explain what is meant by the statement that there is no reality in disease.*

By *real* is meant that which is abiding, unchangeable, eternal. All causes are in the mind. Erroneous thoughts produce the mental and physical inharmony called disease, which is not enduring and eternal. Error can be erased from the mind and thus be made to disappear from the body. Our judgment is not put off until some future day, but every day the false thoughts are being separated from the true, and we are brought to judgment. If we let our consciousness be identified with the untrue, we will be tormented with pain and sorrow. When we are angry we come under the law of Moses, which condemns and punishes. God is love and in him is no anger at all. We, as the children of God, are the image of pure, changeless love. Holding that Good is the real power will strike right at the root of every false emotion and heal us forever of all anger. Health is real, abiding, eternal, unchangeable. If mental and physical discord were real it could not be healed.

3. *What reason have we for believing in health as our birthright?*

We are the offspring of God and our inheritance is from him. I am made in his image and likeness. In him we live, move and have our being. We inherit his perfect life and express his wholeness and perfection.

4. *If we are the offspring of God why have we appeared unlike him?*

We have been out of harmony with God, and so we have appeared unlike him. We have to realize our oneness with him before we can establish the truth of our being. We have used the privilege of our inherit-

ance, the power to make ideas visible as things, and created a realm that separates us in consciousness from the Father-Mind. We have had wrong ideas about ourselves, and our relation to our Source of Being. Man is a part of the eternal whole. There never was a time when he was not, and a time will never come when he will not be.

5. *What is forgiveness of sin?*

Forgiveness is a process of giving the true thought for the false one, that is, erasing sin and error from mind and body. Sin is forgiven when one ceases to sin, and true forgiveness is only established through renewing the mind and body with thoughts and words of Truth.

6. *What is repentance?*

Repentance is a change of mind, the turning from a belief in sin to a belief in God and righteousness. Righteousness is a state of harmony established in consciousness, and brings forth the perfect salvation of the whole man, spirit, soul and body.

7. *How is the mind renewed?*

The mind is renewed by regenerating the ideas. Appearances cannot be changed except by going back into the mind and correcting the ideas that are making the manifestations of error. This is accomplished by transforming our thoughts so that they shall harmonize with Divine Mind.

8. *What is the relation of forgiveness to healing?*

By forgiving errors we erase the cause of sickness, and when the cause is removed the healing is accomplished.

9. *What place has prayer in the attainment of health?*

Prayer is a very important factor in the attainment of health. The daily, silent meditation, where unity with God and likeness to him is realized, is far more necessary than the food we eat. Through prayer the mind is renewed and the body transformed.

10. *Is there any true foundation for the belief in flesh heredity? Explain.*

No. Man is the offspring of God, and inherits his perfect mind and life. Man is made in the image and likeness of God. Heredity comes from the belief that man is the offspring of man. Man's real source is God, and his inheritance is perfection.

11. *Is it wise to be continually watching for error? Why?*

No. We are to deal with the cause side, and we do this more effectively by keeping our thoughts centered in the good, than in looking for error. So long as the mind dwells on error as a reality, it continues to produce the manifestations of error.

12. *What is a treatment?*

A prayer for healing or any other harmonious expression is called a treatment. In treating, one prays to God as a Father, and believes that God hears and answers all who call upon him; that all things are possible with God. The prayer is directed within and is made in the secret closet, where the door is closed to the outer world. Consciousness of oneness with God is essential in a treatment.

13. *In what respects does it differ from the old idea of prayer?*

Prayer, in the limited sense of beseeching God for something which it may or may not be his will to give, does not fulfill the law of, "Ask, believing that you have received." If we know how to pray we know how to give a treatment, for a treatment is a prayer in understanding and faith.

14. *Tell, in your own way, how you would treat another.*

One way to treat another is first to treat oneself. "God is love. I am the child of love, and, like my Father, am loving and forgiving. God is my forgiving Spirit; I cannot hold malice or revenge in my heart. I am filled with love; I breathe love; I radiate love. I receive love from all, and no sinful thought can touch

me. I cannot be moved by another's anger or pride. No one's selfishness, revenge, avarice, envy or jealousy can affect me, or cause me to suffer; therefore, I am free from all disease and sickness.

"I now lovingly, fearlessly, and freely forgive all my fellow men all sins committed against me and against the world. I thank my heavenly Father that I am now fully forgiven, and henceforth manifest perfect life, strength and health.

Treatment for another is as follows: "Child of our heavenly Father, listen to me. Remember that you are now and forever the pure and perfect child of the living God. You are filled with the spirit of the Almighty God, and the life which you now express is the free, loving, healthful, joyous life of God. In unchanging bliss you live and move and have your being. All good is flowing to you from everywhere. All the wisdom, love, power, strength and prosperity of God's world pours round about you and uplifts you, and bears you along in peace and joy. You are pure Spirit. Your body is spiritual, incorruptible, clear and white with the light of heaven. You are pure love. Your heart is filled with the undying fire of God's holy love. You are wisdom. You dwell in the meekness and simplicity of the child-mind. God thinks all your thoughts; your judgment is sound. And now, O Father, glorify thy Son with thine own self, with the glory which he had with thee before the world was."

15. *Is it right to treat anyone who has not requested it?*

It is not right to treat another without his consent, as no one is justified in interfering in any way with the freedom of another. A treatment consists in affirmations of the presence of God or good, so we can affirm God's presence in everything and everybody, and realize the perfection of Divine Law. Treatment is sometimes made through someone acting as "Center of Faith," but the patient is usually receptive in such cases.

16. *What is meant by holding one in the "Universal"?*

To hold anyone in the "Universal" is to realize the perfection of man as he is in God-mind.

17. *Is it possible to heal all diseases? Why?*

It is possible to heal all diseases. Diseases are error ideas projected into form. The body is the fruit of the mind. If the body-idea is grounded and rooted in Divine Mind, the manifest body will be filled with perpetual life, that will repair all its waste and heal all its diseases. When the cause of the disease is removed the disease also disappears.

18. *What is an "overcomer"?*

An overcomer is one who lays hold of true ideas and expresses them. It is only through the Superconscious Mind that we can behold and commune with God. When we lay down our mortal beliefs, the mind, body and affairs undergo a change. All men must be transformed before they can enter into eternal life.

19. *Is there a power of evil? Give reasons for your answer.*

There is no power of evil except what is given it through believing in its reality. "There is but One Presence and One Power—the Good Omnipotent." Man can use this power as he wills. When he misuses it he brings about inharmonious conditions and these are called evils. He can eliminate the evil by rightly using the One Power. The Word of God is the revelation to man of the power and possibilities of his own being. When man's consciousness is lighted up by this Wisdom-Word, he finds himself master of the privileges of the Infinite. He can then say with Jesus, "All power is given unto me in heaven and in earth." "As many as received him, to them gave he power to become the sons of God."

20. *What is the difference between real, spiritual righteousness and mere morality?*

Morality is living up to the standard of the world. Spiritual righteousness is conformity to Divine Law,

through being obedient in all things. Righteousness is to live in love, joy and peace. In righteousness we recognize the brotherhood of man, the fatherhood of God, and love everybody and everything. We see God in all. Morality conforms to the world in all of its unrighteous rites and forms, and is from beneath. Righteousness is from above.

THE HOUSE INSIDE

I have a house inside of me—
A house that people never see;
It has a door through which none pass,
And windows, but they're not of glass.
"Where do you live?" ask folks I meet;
And then I say, "On such a street."
But still I know what's really *me*
Lives in a house folks never see.
Sometimes I like to go inside,
And hide and hide and hide and hide,
And sometimes when I've been to blame
I go indoors and blush for shame,
And get my mind in better frame.
I meet my heavenly Father there;
For he stoops down to hear my prayer,
To smooth my brow, and cure my care,
And make me brave to do and dare.
Then after I have been made strong,
And have things right that were all wrong,
I come outside where I belong.
Then I can hear the people say,
"You're bright and bonnie, good and gay,"
And it's because I *feel* that way;
But they don't know the price I pay.
You have a house inside of you,
Where Christ will fight your battles, too.
God's word will tell you what to do,
And make your heart clean, kind and true.

—*S. W. Grafftin, in "Bee Culture."*

SUNDAY LESSONS

CHARLES FILLMORE

SUNDAY, APRIL 28

THE COMPLAINING SOUL.—Numbers 21:1-9.

1. And the Canaanite, the king of Arad, who dwelt in the South, heard tell that Israel came by the way of Atharim; and he fought against Israel, and took some of them captive.

2. And Israel vowed a vow unto Jehovah, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

3. And Jehovah hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and the name of the place was called Hormah.

4. And they journeyed from mount Hor by the way to the Red Sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.

5. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, and there is no water; and our soul loatheth this light bread.

6. And Jehovah sent fiery serpents among the people, and they bit the people; and much people of Israel died.

7. And the people came to Moses, and said, We have sinned, because we have spoken against Jehovah, and against thee; pray unto Jehovah, that he take away the serpents from us. And Moses prayed for the people.

8. And Jehovah said unto Moses, Make thee a fiery serpent, and set it upon a standard: and it shall come to pass, that every one that is bitten, when he seeth it, shall live.

9. And Moses made a serpent of brass, and set it upon the standard: and it came to pass, that if a serpent had bitten any man, when he looked unto the serpent of brass, he lived.

SILENT PRAYER: *And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in him have eternal life.*—John 3:14, 15.

Bitterness always has back of it a bite for someone. In this instance it was God. When one rebels against life's conditions and curses God he sets up some very fiery forces in his thoughts that react upon his body like poison. This is the condition illustrated

in this allegory. God does not directly send serpents upon man, but man's rebellious thoughts set up cross-currents in his consciousness, and the burning and biting seem like a Divine visitation. The original Hebrew does not imply that these were real serpents, but "the seraphim," "the burning ones."

The serpent is a form of elemental life, and physiology says that the seminal fluid, through which physical life is generated, is impregnated with innumerable little serpents. Upon this the Oriental symbol of the serpent with tail in mouth, representing eternal life, is based. When these elemental forms are "lifted up" or spiritualized, they add glory and radiance to the whole man. The brazen serpent which Moses caused to be put up where all could see it, and by looking be healed, represents this elevation of the sense man to a higher consciousness.

Moses prayed for the people, they confessed their sins and repented; there was a complete change of thought and especially a *concentration* upon the One Central Life, represented by the brazen serpent, to which all must look to be healed. When we turn our attention within and concentrate all our thoughts of life upon Divine Life as manifest in Christ, a harmonizing and lifting-up process sets in throughout the organism. The life in the seminal fluid is no longer dissipated in sense sensation and psychic leakage, but conserved and concentrated at the various nerve centers. Through the action of the mind in prayer, faith and meditation these life vehicles are transmuted to higher forms of energy and the whole man is lifted up. This is the way the body is spiritualized and it is through this law that man will finally make an immortal body.

"As Moses lifted up the serpent in the wilderness [of sense], even so must the Son of man [personal consciousness] be lifted up."

SUNDAY, MAY 5

AFFIRMATIONS OF THE MOST HIGH.—Deut. 6:1-15.

1. **Now this is the commandment, the statutes, and the or-**

dinances, which Jehovah your God commanded to teach you, that ye might do them in the land whither ye go over to possess it;

2. That thou mightest fear Jehovah thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

3. Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as Jehovah, the God of thy fathers, hath promised unto thee, in a land flowing with milk and honey.

4. Hear, O Israel: Jehovah our God is one Jehovah:

5. And thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might.

6. And these words, which I command thee this day, shall be upon thy heart;

7. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes.

9. And thou shalt write them upon the door-posts of thy house, and upon thy gates.

10. And it shall be, when Jehovah thy God shall bring thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee, great and goodly cities, which thou buildedst not,

11. And houses full of all good things, which thou filledst not, and cisterns hewn out, which thou hewedst not, vineyards and olive trees, which thou plantedest not, and thou shalt eat and be full;

12. Then beware lest thou forget Jehovah, who brought thee forth out of the land of Egypt, out of the house of bondage.

13. Thou shalt fear Jehovah thy God: and him shalt thou serve, and shalt swear by his name.

14. Ye shall not go after other gods, of the gods of the peoples that are round about you;

15. For Jehovah thy God in the midst of thee is a jealous God; lest the anger of Jehovah thy God be kindled against thee, and he destroy thee from off the face of the earth.

SILENT PRAYER: *Beware lest thou forget Jehovah.* —Deut. 6:12.

Moses, the representative of the Higher Law, is always pleading with the mortal for a more faithful observance. This innate understanding of the Divine

Law is a part of our birthright from our original Source, Supreme Mind, and by fearing, or better, *reverencing* the Lord, we open up the ideal realm of the soul and the Spirit of good judgment becomes part of our consciousness.

An understanding and observance of the Law of Being increases mightily every force and faculty of man. When we know positively that all our ills are the result of error thoughts, we strive to think right, that we may possess the land. The "Promised Land" is a realization of Divine Substance and it is the foundation of the substratum of the new body in Christ. It is not a dream that man is to possess a body of immortality, but a solid fact. Science perceives the possibility and is groping for the key in indestructible germs. This is the right clue, but the source of the immortal microbe is not discerned because of the materialism of science. There must be enough religion in physical science to cause it to think logically of cause and effect, then its germ theory will bear fruit.

The idea of the One God centralizes thought and masses all true ideas. Unfoldment of thought power follows and man begins to see himself as he truly is.

It is uphill work trying to love the Lord God. The way to make it easy is to mass all love thoughts at the heart center, and affirm the might and power of the Spirit of Love. Then sending thoughts of love to those we have considered our enemies opens up soul graces we never knew we possessed.

The introduction of true words into the heart, and other brain centers in the body, is a part of the soul's education. These children of thought in the subconsciousness are to be diligently taught the truth through constantly carrying to them right ideas. These ideas are to be mentally written upon every part of the body-house until the new land is revealed in a new body. Then it will be found that we are full of good things which we have not developed of personal effort, but which are ours through spiritual inheritance.

Sunday, May 12

THE DIVINE LAW LIFTED UP.—Deut. 34:1-12.

1. And Moses went up from the plains of Moab unto mount Nebo, to the top of Pisgah, that is over against Jericho. And Jehovah showed him all the land of Gilead, unto Dan,

2. And all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the hinder sea,

3. And the South, and the Plain of the valley of Jericho the city of palm trees, unto Zoar.

4. And Jehovah said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

5. So Moses the servant of Jehovah died there in the land of Moab, according to the word of Jehovah.

6. And he buried him in the valley in the land of Moab over against Bethpeor: but no man knoweth of his sepulchre unto this day.

7. And Moses was a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

8. And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping in the mourning for Moses were ended.

9. And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as Jehovah commanded Moses.

10. And there hath not arisen a prophet since in Israel like unto Moses, whom Jehovah knew face to face,

11. In all the signs and the wonders, which Jehovah sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land,

12. And in all the mighty hand, and in all the great terror, which Moses wrought in the sight of all Israel.

Silent Prayer: *Grievous in the sight of the Lord is the death of his saints.*—Psalm 116:15.

Christianity plainly teaches that man is not living under the Divine Law, and that a concerted movement is under way for his reconciliation, which is revealed in the history of the Hebrew race. This redemptive movement has been going forward for thousands of years and its agents and methods are many. God is working with a mighty force of teachers to bring man to realize and observe the law of his being. Two great movements have been set into operation—the first under Moses, the second under Jesus Christ.

The first movement under Moses was a turning of the mind in the direction of the Truth, and a promise of its fulfillment if certain laws were lived up to continuously. This is set forth in the statement, "This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed." The *man-seed* had been vitiated and it must be purified by a long line of faithful souls, striving with all their might to know and do the will of God. Under this first dispensation there is no promise of the full realization of the redemption but a mental perception or view of the possessions when the law has been fulfilled. Moses represents the man on the way to redemption, viewing the possibilities of full regeneration, but not being able yet to demonstrate it. "I have caused thee to see it with thine eyes [perception of Truth], but thou shalt not go over thither."

The reason Moses did not realize the full redemption is given in Numbers 20:12. When the Israelites cried out for water in the wilderness the Lord told Moses to "Speak unto the rock before their eyes, that it give forth its water." Instead of using the *word* Moses took his rod and *smote* the rock, and he called the children "rebels." He thus failed to "sanctify" the Lord before the children of Israel.

The meaning of all this is, that in the first dispensation man perceives the Truth and leads his people to a certain point, but because of his wilfulness and intolerance he destroys instead of redeems.

All destructive thoughts must be cast out of consciousness before we can enter the second dispensation of the Spirit, represented by Jesus Christ. The Law in this dispensation is Love. "Forgive seven times?" asked Peter. "Yes, seventy times seven," replied Jesus.

The redeemed body is the "Promised Land," and the reason Moses failed to enter his organism and impart to it the Law which he perceived, is plain to the modern metaphysician. The body is very sensitive to thoughts and especially destructive thoughts. If we think about destroying our enemies that thought reacts upon our own organism. The Lord told David he

could not build the temple because he was a man of war. No one will overcome death of the body who thinks destruction of life in any of its forms.

Yet those who are, in the Mosaic Dispensation, living up to their highest understanding, are not under condemnation. "There hath not arisen a prophet in Israel like unto Moses, whom the Lord knew face to face." "He died there according to the word of the Lord," is interpreted by Jewish Rabbis, "by the kiss of the Lord." In Weil's Legends it is written, "Then God bent over the face of Moses and kissed him, and the soul leaped up in joy, and went with the kiss of God to paradise."

Sunday, May 19

A NEW LEADER.—Joshua 1:1-11.

1. Now it came to pass after the death of Moses the servant of Jehovah, that Jehovah spake unto Joshua the son of Nun, Moses' minister, saying,

2. Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

3. Every place that the sole of your foot shall tread upon, to you have I given it, as I spake unto Moses.

4. From the wilderness, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your border.

5. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee.

6. Be strong and of good courage; for thou shalt cause this people to inherit the land which I sware unto their fathers to give them.

7. Only be strong and very courageous, to observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest.

8. This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

9. Have not I commanded thee? Be strong and of good courage; be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest.

10. Then Joshua commanded the officers of the people, saying,

11. Pass through the midst of the camp, and command the people, saying, Prepare you victuals; for within three days ye are to pass over this Jordan, to go in to possess the land, which Jehovah your God giveth you to possess it.

SILENT PRAYER: *I will not fail thee, nor forsake thee.*—Joshua 1:5.

Joshua means "Savior" or "helper." Under certain states of mind the *I Am* in man acquires greatly added power. This power has its foundation in Spiritual understanding. The leadership of Moses was given to Joshua because he had been under instruction and had acquired a proficiency that enabled him to perform with dispatch. When Joshua took command he notified the children of Israel that they would pass over into the "Promised Land" in three days. This promptness of action is the result of confidence and power. When we know the law of Spiritual demonstration and have the courage to act, we are Joshua. It is this state of mind that saves the whole mentality from its errors and brings it to a consciousness of its natural inheritance in Being.

Courage is as contagious as fear and it can be imparted to every part of the consciousness through the use of the *word*. We often find ourselves quaking with fear and trembling within without knowing why. The cause is subconscious fear and timidity. All the fearful experiences we have ever passed through have left their record upon the sensitive plate of the mind and they are vibrating in our nerves in spite of the consciousness that there is nothing to fear. We must have help to overcome this inner storm.

Nothing gives such courage and strength as the realization that the great God of the Universe is a spiritual presence that is constantly striving to impart to man all of its powers. "This book of the law shall not depart out of thy mouth, but thou shall meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have

good success." This is a treatment for prosperity and will bring success to anyone who applies it in thought and word.

"Be strong and of good courage; be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest." This promise is to those who *believe* in the living God as an ever-present Father helping his children in every undertaking. The realization of this will make stout the heart and purpose of the weakest man or woman and nerve them to accomplish whatever they set out to do. *It is a truth.* Try it and prove it.

SUNDAY, MAY 26

PASSING OVER THE FLOOD OF MORTAL THOUGHT.

Joshua 3:5-17.

5. And Joshua said unto the people, Sanctify yourselves; for tomorrow Jehovah will do wonders among you.

6. And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7. And Jehovah said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee.

8. And thou shalt command the priests that bear the ark of the covenant, saying, when ye are come to the brink of the waters of the Jordan, ye shall stand still in the Jordan.

9. And Joshua said unto the children of Israel, Come hither, and hear the words of Jehovah your God.

10. And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanite, and the Hittite, and the Hivite, and the Perizzite, and the Girgashite, and the Amorite, and the Jebusite.

11. Behold, the ark of the covenant of the Lord of all the earth passeth over before you into the Jordan.

12. Now therefore take you twelve men out of the tribes of Israel, for every tribe a man.

13. And it shall come to pass, when the soles of the feet of the priests that bear the ark of Jehovah, the Lord of all the earth, shall rest in the waters of the Jordan, that the waters of the Jordan shall be cut off, even the waters that come down from above; and they shall stand in one heap.

14. And it came to pass, when the people removed from their tents, to pass over the Jordan, the priests that bare the ark of the covenant being before the people;

15. And when they that bare the ark were come unto the Jordan, and the feet of the priests that bare the ark were dipped in the brink of the water (for the Jordan overfloweth all its banks all the time of harvest),

16. That the waters which came down from above stood, and rose up in one heap, a great way off, at Adam, the city that is beside Zarethan; and those that went down toward the sea of the Arabah, even the Salt Sea, were wholly cut off: and the people passed over right against Jericho.

17. And the priests that bare the ark of the covenant of Jehovah stood firm on dry ground in the midst of the Jordan; and all Israel passed over on dry ground, until all the nation was passed clean over the Jordan.

SILENT PRAYER: *And he led them forth by the right way.*—Psalm 107:7.

Right within the soul of everyone is a wonderful realm of possibilities, latent and partly developed, termed in Scripture the "Promised Land." Those who live wholly in the outer or sense plane know but little of this realm, although from it they draw all that sustains the body.

When man has reached a certain point in experience—has had enough of sense consciousness—he longs for something higher, and resolves to be free from the bondage of fleshly sensations. This is the first step toward the "Promised Land"—in Scripture typified in the flight from Egypt.

But the "Promised Land" is not so easily possessed as we thought when we began the journey and it sometimes requires all the diplomacy of our leader (Moses, spiritual understanding) to keep us moving in the right direction. We want to return to the "flesh-pots" of Egypt, and we are afraid of the giant, Anak. The way to keep right on going forward is illustrated in this journey of the children of Israel.

The "priests" represent our faith in the power of Spirit, and Joshua is the *I Am.* Jordan is the flood of negative, earthly, mortal thoughts that constantly flow through the mind from Galilee, the head, to the Dead Sea, the body.

Here is shown a way to stop this mortal thought flow (Jordan) and let the thoughts (children of Israel) go into the inner realms. The "Ark of the Covenant"

is the consciousness of a God-promise, or intuitive knowledge, that man's real nature is spiritual. This is the foundation of our faith (priests) and when we put our most external understanding (soles of the feet) in conjunction with this spiritual truth, mortal thought stops its flow in the mind and another lot of forces and thoughts are in evidence. We become conscious of the "Promised Land." The children of the Real march right over into it.

The revelations that come to those who enter this inner realm are various, no two alike, because of the wide difference in the character of individuals. To one the "Promised Land" is flowing with milk and honey, because of the good thoughts and deeds stored there from previous bodily experiences, and to another "walled cities" and "giants" loom up. But *I Am*, Joshua, is always master of the situation whenever he resorts to spiritual law—faith and trust in God.

We should remember that it is not "blind faith" that opens the way to the "Promised Land," but faith working under the law. First convince yourself that certain fundamental propositions are true. Rest the soles of your spiritual feet upon this substantial foundation, then *command* your thoughts to fall in line with it, and you will enter a new land, a new world, the very heavens will be opened to you and you will *know* that all that the prophets have said is true.

As we understand the laws of scientific mind and body building better we will realize that whatever changes we would have in the latter we must of necessity first make in the former.—*Trine.*

"Facts are stubborn things." Yes, but theirs is the stubbornness of faithful guards. They are good soldiers and make conquerors of those who marshal them into the ranks of divine order, and charge with them through the gates of Fear and Ignorance.—*E. L. K.*

"I inbreathe the healing peace of the Holy Spirit."

SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help, if you have faith in the power of God.

We will pray to the Father in secret and he will reward you openly. This promise is being daily fulfilled in this work.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you, full measure, heaped up, pressed down and running over."

All letters are confidential.

UNITY SCHOOL of CHRISTIANITY
SILENT UNITY DEPARTMENT
Tenth Street and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

April 20 to May 20, 1918
Held daily at 9 p. m.

Springing into a new consciousness of Life, I am healed mentally, morally and physically.

PROSPERITY THOUGHT

April 20 to May 20, 1918
Held daily at 12 m.

Showers of blessings fill my heart with praise and I am in all ways prospered.

THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Kansas City, Missouri, in the 10 a. m. Silence from April 16 to May 16, 1918:

April 16 to May 1—Matt. 12:35-37: "The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things. And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

May 1 to May 16—Rev. 22:12, 17: "Behold, I come quickly; and my reward is with me, to render to each man according as his work is. He that will, let him take the water of life freely."

EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

We agree perfectly with the many splendid texts in regard to Jesus Christ, quoted in the tract you enclose, and we do love our Savior Jesus Christ in every sense of the word. With our deeper understanding of the spiritual depths of his overcoming and ministry to mankind, we believe that we love and reverence him far more than those who see only his outer, physical suffering and death for them.

The churches have proved that their professed faith in Jesus Christ's atonement has not saved them from the effects of sin. The so-called Christian appears to be more subject to sin, sickness, disease and death than the moralist who makes no claim of religion. People are searching deeper into the life and teachings of Jesus Christ to see if there is not

something which they can lay hold of that will enable them to reap now and here the blessings of peace, joy, health, plenty and true satisfaction, which benefits are promised to those who trust in God and obey his righteous law. As soon as these earnest seekers are rewarded with some deeper revelation of the Truth through the Holy Spirit, orthodox people immediately cry out, "They do not believe in the atonement."

People must have something more than the various sects and denominations of today can give them. They must have the Truth as Jesus Christ taught and demonstrated it. If the Holy Spirit within the individual cannot keep him from being deceived, then we do not know what can. Jesus said, "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come unto me, that ye might have life" (John 5:39-40, American Standard Revised Version). Jesus was telling the Jews, the very religious people of his day, what a mistake they were making in searching the Scriptures for eternal life, and then refusing to come to *him of whom the Scriptures bare witness*, that they might have the life they were seeking. Many of the religious people of today, those who are making the loudest professions of Christianity, are doing the same thing and do not know it.

We do believe in the atonement of Jesus Christ, in the blood that he shed for us, but we see in it a far deeper meaning than is commonly taught. There must be a very deep spiritual quality in the blood of Christ which actually cleanses us from sin and the effect of sin—trouble, sickness, poverty and death today, as Truth is proving. John says, "If we walk in the light, as he is in the light we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." This is a present tense cleansing and could not possibly be done by the literal blood shed by Jesus on the cross two thousand years ago. We recognize Jesus' outer individual work, but we know him in his true spiritual essence, not as a *dead Jesus*, but as a living, spiritual Christ Principle, whose very life is in us quickening our minds, and whose very body becomes the substance of the

body of one "born of the Spirit." "Lo, I am with you always, even unto the end of the world."

The death of Jesus on the cross was but a climax or outer manifestation of the daily death and crucifixion through which he passed in his overcoming. See Hebrews 2:10, 14, 17, 18, and 4:15. His resurrection was also the result of his daily being lifted up into a higher and higher consciousness of spiritual life, and we are to go through the same overcoming, crossing out the personal consciousness with its limitations. "We are reconciled unto God through the death of his son and being reconciled *we are saved by his life*" (Rom. 5:10). We must see beyond both the inner and the outer crucifixion to the resurrection, which is the goal to be attained by man. Please see the booklet, "Attaining Eternal Life," for a further explanation of the daily death of the personal, limited, mortal consciousness, and the daily resurrection into newness of life through which the individual passes in his overcoming. "I am come that they might have life, and that they might have it more abundantly," said Jesus. "Whosoever liveth and believeth in me shall never die. Believest thou this?"

The Atonement of Jesus Christ is an inexhaustible subject, and the wonders, beauties, depths and heights of it can scarcely be touched upon in the space of a letter. But let us look unto the Holy Spirit within us, and seek to understand God and Jesus Christ, whom to know aright is life eternal.

* * * * * *

Man is the offspring of the living God, and is therefore in his true Self perfect as his Father is perfect. This true Self is Spirit—the Christ within each individual. The soul includes what is called the conscious and subconscious realms of mind. The body is the manifestation of the thoughts of these realms of mind. Man is threefold in his Being, and salvation comes only through the redemption of the whole man—Spirit, soul and body.

All who have lost their bodies will have to return to earthly conditions and build others, through which to take

up the problems they left unfinished. This process will be continued until soul and body are unified and spiritualized. "Death" is merely a negative condition caused by the subconscious going to sleep to such an extent that the soul loses its conscious unity with the body. The body then disintegrates because it has not been quickened of the Spirit. The soul does not "go" anywhere for there is no time nor space in Mind. If one has trained his soul to receive thoughts from other individuals without the use of the physical senses, there is no reason why he could not communicate with a soul that had separated itself from the body. But these communications are fragmentary and unsatisfactory because the mind has been separated from the brain, which in the unredeemed consciousness is the only balance for rational expression. Communication with disembodied souls is not a spiritual attainment, but merely a phase of mental phenomena.

You can come into an understanding of Truth and be guided by the Holy Spirit, and be made free and whole. Since you can communicate directly with the Source of all Wisdom, Life, Love, Substance and Intelligence, why limit yourself to the concepts of individuals? If a soul did not exert enough wisdom to retain his own body, would you be satisfied to turn your body over to the control of that soul?

There is but one way to attain the Christ perfection in your body and affairs, and that is through consciously realizing at all times the *I Am*, or Christ dominion and mastery. You cannot realize this dominion and at the same time give yourself over to be controlled by some mentality. A large number of people who write to us for help do so because they have lost conscious *I Am* control of their thoughts and forces, and many of them attribute their condition to their giving themselves up to the control of another, or to the adverse mind. Whenever one, for any length of time, acknowledges that he is controlled and directed by anything other than his own indwelling Lord, the results are always the same—a loss of mental poise and balance.

We encourage and teach the individual to come into conscious union with the Spirit of Truth within his own soul,

for only in this way can complete salvation be attained. Spiritual Truths can be discerned only through Spirit. When one directly goes to this Source he does not have to depend upon others for guidance.

Jesus was called Jesus Christ because he demonstrated the perfect Christ Idea Man. Jesus Christ is the Wayshower, and we can all bring the Christ within us into manifestation, just as he did, and redeem our bodies. He is here today as he was in Palestine, and his wisdom and power are felt by all who make a union with him. We do not think it strange that you should feel his sustaining presence.

* * * * * *

When one begins the regeneration he finds he has subconscious forces to handle. The stimulation you speak of is not to be condemned. Hold that you are poised in the power, mastery and dominion of the Christ Mind; that you are spiritual substance and therefore are not subject to sensations of the flesh. Purity of thought and consecration of purpose will both serve you well in overcoming the sense consciousness.

Men and women can greatly help each other in establishing the virgin consciousness, but they must first work out an individual freedom. Read carefully the booklet, "Lift up a Standard," herewith enclosed.

The following Word, affirmed often and with conviction is far-reaching in its effect, and purifies mind and body:

"My spirit, soul and body are consecrated to God. I live and move and have my being in the purity of the Christ-Mind. The desires of the flesh have no dominion over me. The quickening Word of Truth enters into me, and I am made a new creature through the transforming power of the Word. The organs of my body are now redeemed from generation, and dedicated to God in the regenerate life. All the seed is now transmuted into life-giving energy, and I am uplifted in mind and body."

In declaring the above statement center your attention just back of the heart (at Solar Plexus region). Then

change center of attention to the Life Center in the loins, when repeating the last two sentences. If you and your wife will repeat this Word together, at some regular hour of the day, you will get a mutual mental and spiritual exchange which will be satisfying and constructive. As you become more established in the Word, you will feel the life forces working in and through the substance of your organism. The vital work of regeneration is accomplished through the Word. The harmonious act naturally follows the realization of the Word. "The blessings of the Lord, it maketh rich; and it addeth no sorrow."

* * * * * *

It is very evident that you need to establish yourself more in the consciousness of God as omnipresent Substance, and come into the realization that your every thought and word impress themselves upon this Universal Substance and bring forth after their kind. You cannot change the state of your financial affairs until you change your mind about them. You are laboring with the idea of lack instead of enthusing about the idea of abundance. You are rich already but have not acknowledged it.

The idea back of the belief of rheumatism is the belief of greed and emptiness. Your idea of wanting money for personal needs is a "grasping" one so long as you are *looking forward* to it, instead of recognizing it as already being supplied. All our needs are already fulfilled in Spirit, and when we place ourselves in the kingdom through thinking in harmony with the omnipresent good, all "these things" are added. But they must be *added.*

It is easier to change one's mind when the environment is harmonious, but we test our faith and strength and prove our divinity when, in the face of the adverse appearance, we declare the supremacy of Truth. Demonstration is the result of loyalty to Divine Principle regardless of preconceived ideas and false appearances.

Begin to bless your money. Realize that every dollar you send out is but a channel to open an inflow of more abundance to you. Affirm as you spend money, or receive

it, that "Divine Love, through me, multiplies you." Bless your pocketbook. Declare, "I pour into you the bounty of God my Father, who supplies my every need. There is no reality in lack. Abundance is now here and manifest. 'All that the Father hath is mine.' I partake of his bounty and I use it to his glory."

You cannot do anything harmoniously so long as your motive is to please personality. Either make the "duty" one of love, or refuse to act contrary to your feeling. A cross-current of thought active in consciousness does not confine itself to some particular phase of expression, but finds an outlet sometimes in our most cherished undertakings. The *affairs* of our lives are the result of ideas active in consciousness.

Under the Divine Law it should be a joy to spend money wisely, for the returns are so great. It is one way through which man attempts to keep the Divine Law of Love. Money is but an exchange for service rendered, and service rendered in the right spirit is Love in expression. Affirm:

"The mind of Spirit rules in me in all its power, directing and controlling all my affairs, establishing good judgment, order, justice and harmony. My word is now fulfilled and I act in faith believing."

Do not make such a hard matter out of this soothing and harmonious Truth. Cultivate the trustful attitude of the little child, and let God do the work. Man receives, but God does the giving. *Act* upon your understanding, and you will be rewarded with the fruits of Spirit. There is an activity of thought which must harmonize with the Truth we know. There is also an activity in the outer that is essential in making a demonstration. Poverty is a disease idea and should be met with the Truth, just as you would meet the idea of sickness with the Truth. All power is given unto you in mind and body. "With God all things are possible."

"True worth is in being, not seeming."

SILENT UNITY HEALING

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

True spiritual healing is done through the quickening, freeing Word that lifts men up into the Christ consciousness where disease has no place; where its nothingness is clearly understood. There is no reality in sickness, nor disease. They are mere appearances resulting from a wrong concept and wrong action on the part of man. The work of the spiritual minister is to teach the truth that sets free from the delusions of the mortal and awakens men out of the nightmare of sickness and poverty and trouble. By ascribing *all* power to God the divided state of mind which ascribes some power to God and some to evil will no longer be as an upper and nether millstone grinding men in pain and suffering.

God is represented by Jesus as a loving Father, desiring more earnestly to give good gifts to his children than they desire to receive. And the Father invites us to prove him. "Prove me now herewith, saith the Lord of hosts." The way to prove him is by faith and obedience, being persuaded that what he has promised, he is able to perform, and yielding ready obedience to his will in all things.

What has he promised? Health, plenty, freedom, and other spiritual blessings without limit. "No good thing will he withhold from them that walk uprightly." Here are some of the results gained by members of the Society of Silent Unity. They have been proving God:

HEALTH

Doniphan, Mo.—Five years ago I was operated on for tumor of the womb, and also had the appendix removed.

The next winter I gave birth to a baby girl and it was weeks before I could walk across the room without suffering greatly with my bladder. A year later I met a lady, who was a Christian healer, and she began treating me. Through her letters I heard about Unity. Her treatments helped me, but, thanks to God and Unity, I am now looking well and feel well most of the time. I am able to do all my housework. I certainly feel like a different woman, and I give God and you all the praise for it. I would like for you to publish this that other people may be made happy as I was. —*Mrs. R. R.*

San Diego, Cal.—I wrote you for prayers for a friend's little girl, who had an abscess in her throat. The doctor said he would have to lance it. A few days later it broke and is healing nicely.—*M. G.*

Los Angeles, Cal.—Recently I had the grippe and my lungs were so congested that breathing was difficult. I commenced to hold the vitalizing statement and I know that it was not five minutes before I could breathe with ease. From that moment I began to recover.—*Mrs. A. G. S.*

Paw Paw, Mich.—I am reporting as to the condition of my friend, for whom I asked your prayers. She was suffering with cancer of the stomach and the doctor had given her up to die. I had been praying for her for three weeks before she consented for me to write to you, but just as soon as she did consent the cancer began to break away. It is now all gone and she has no pain whatever.—*Mrs. M. D.*

Masonia, Idaho—I asked your prayers last winter for relief from dropsy. I also had smarting sensations on the limbs, but thanks to God through your prayers I am healed. —*Mrs. A. L. B.*

Phoenix, Ariz.—For eight years I had tuberculosis and changed climate several times. When the climate of Phoenix failed to do me any good I turned to God as a last resource. I was helped immediately and am now in perfect health. The words, "Spirit is never sick. I am Spirit, a child of God, free from evil and full of good. God is my health," healed me. I got these words from your pamphlet called "Prayer." That dear little leaflet has been the means of changing my whole life.—*Mrs. G. S.*

Lansing, Mich.—I thank you for the wonderful healing power that is saving my dear husband. When we left the hospital Sunday he was fighting hard for life, gasping for breath. None of us thought he could live the night

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through. The change came after sending the wire. They had not let one drop of anything enter his stomach, fearing it would bring on a fourth hemorrhage and be fatal, but that night they gave him water and the next night when we saw him he was brighter and stronger. He has improved wonderfully ever since. He now takes liquid food three or four times a day and is talking of coming home. I feel that he will be a changed man spiritually when he comes back to us. Thanks be to the wonderful power of God.—*Mrs. E. G.*

Medfield, Mass.—My general health was never as good as it has been since I have been studying the Truth. The neuralgia, which had caused me much misery for years, is now a thing of the past. Nervousness and catarrhal trouble have also vanished. I seemed to have forgotten the broken fingers, which had been very painful for a year, and when I looked to see how they were I found them well. They never pain or ache any more. I simply cannot express my gratitude for all of these things. I thank God.—*Mrs. W. H. E.*

Dallas, Texas—I wrote you for prayers for my husband for rupture. I am so grateful to say that he is absolutely whole.—*Mrs. J. S. S.*

Oakland, Cal.—I wrote you for prayers for my niece who had lost her mind. She was sent to an asylum in July, 1915, and last May she returned home to her husband and children a well woman.—*G. W. F.*

Norwich, Conn.—I wrote for prayers for freedom from a severe, steady pain like rheumatism, and am happy to say that it is completely gone. The words of Divine Love brought, not only freedom from pain, but a steady feeling of joy.—*M. S.*

Rome, N. Y.—I asked your prayers for my mother, who was suffering from a severe cold. Soon after I had written you she was relieved, and is well now.—*Mrs. C. B.*

Brookline, Mass.—My son's eyes, for which I telegraphed for prayers, are perfectly well again.—*Mrs. J. W.*

Chicago, Ill.—I thank you for the good you have done my husband. The rheumatism has left him, and he is feeling fine.—*Mrs. P. J. B.*

Arpin, Wis.—I thank you for your prayers for my husband. He was bothered with stomach trouble for over six years. Now he is feeling fine and is able to do more work than before. We praise and thank God for what he has done for us.—*Mrs. E. W.*

San Francisco, Cal.—A little boy, boarding with me,

came home from school today with a very sore throat, badly swollen on one side. I held the thought, "Your throat is made of the same Substance as the Body of the living Christ." His father took him to the doctor a little later but they could find nothing the matter with him, so he came home perfectly well.—*Mrs. E. B.*

Cleveland, Ohio—I am thankful to say my face was entirely healed after two days. I had not a cent before my prosperity bank was received, then came unexpected work and help from everywhere.—*Mrs. A. D.*

Portland, Ore.—Three days after I wrote you my cough commenced to leave me, and my throat and head were also better.—*L. S.*

Galveston, Texas—After writing you I held in the Silence the Word, "The healing, purifying, vitalizing power of the Holy Spirit is upon me," and thank God that I am healed of the trouble. I also took up a prosperity Word and within the past two months have been able to meet some obligations I had thought impossible.—*Mrs. M. A. W.*

Laguna, Texas—Words cannot express my gratitude to the Father and his willing helpers. I am entirely free from the stomach trouble and feel sure that I have the power to remain well.—*M. J. C.*

Hueneme, Cal.—Your letter came just before my daughter's confinement. I do thank you for the comfort and confidence it gave us. The nurses thought the whole confinement wonderful. Mother and child are both doing nicely. I am inclosing herewith a love offering. I thank you with all my heart, and may God bless you in your healing work.—*Mrs. S. B. R.*

Columbus, Ohio—My aunt had seemingly been an invalid for years with stomach trouble. Now she is whole, perfectly well and happy, and I join her in thanking you for wonderful help and enlightenment on all subjects.—*G. P.*

Oakland, Cal.—When I was quite a small girl I had a sort of facial paralysis or affection of the nerves of the face, and we used a medicine called "Balm of Life," which received all the credit of the cure. However, I remember well how I used to pray, even in my childish way, that God would cure me. I had the same thing come to my face about two weeks ago, and I immediately started to pray and praise God that my face was all right and within a week it was practically well. It surely was the "Balm of Life" that cured me in both cases, given by the gracious God-power. Hail to his Holy Name!—*E. L. F.*

San Francisco, Cal.—Prayers have been answered. My husband is never constipated any more.—*Mrs. T.*

Boston, Mass.—I have been entirely cured of those spells of depression I used to have. I am fully aware this help came from God through your instructions. With gratitude I am telling you of this demonstration. Please publish it. I have been blessed with an assurance of an inflow of prosperity that will take care of me, for the Government has increased my pension just at the time I needed it most. Thank God.—*Mrs. E. B.*

Scranton, Pa.—I asked prayers for my stomach last month, and am thankful to say I was healed as soon as you received my message.—*Mrs. C. K.*

Richmond, Va.—This is a letter of joy and thanksgiving. M. is now cured, restored in mind and body, and is at home. Naturally her mother's condition is greatly improved that this great sorrow has been lifted from her. She fully realizes that M.'s restoration has been accomplished entirely through prayer, and she is also deeply grateful to you. How wonderfully blessed it is to know that we have a Father who loves and heals us, and guides us into the way of light and life and joy. All praise to him!—*G. H. S.*

Seattle, Wash.—I am happy to say that almost as soon as I mailed you a letter my stomach was well, after suffering great pain for over three months.—*Mrs. A. W. L.*

Port Crane, N. Y.—My brother writes that he is entirely well again and his whole company has advanced to a more active and interesting part of the work of the signal corps. Friends are also sending them a box of books, as they had no library.—*Mrs. H. C. W.*

Washington, D. C.—When I recall the condition I was in when the telegram was sent you, and think of the almost immediate response to our prayer for life and strength and intelligence, I am filled with wonder and praise and thanksgiving. When I went to bed those in the home circle thought I was in for a long spell of sickness, as I seemed to have given out entirely. I telegraphed you Wednesday morning, spent that day and Thursday in bed, but got up Friday morning a new woman, with unlimited strength and energy, and have been doing my work ever since.—*M. J. S.*

Yarmouthville, Maine—About a month ago I asked your prayers for Mrs. H., who was having trouble with her eyes. We want to thank you for her recovery. She has been gaining right along. The doctor says her eyes are well.—*E. S. M.*

PROSPERITY

Morgan Park, Ill.—I wrote you asking prayers for prosperity and for a change in financial conditions. Everything I asked has been accomplished. I also received ten dollars in a letter this morning and I have secured four weeks' work at excellent salary. I praise God.—*P. M.*

Yakima, Wash.—I asked you for prayers in obtaining congenial and profitable employment. Within two weeks I was offered two positions at forty-five dollars more per month than I was receiving. I am also doing outside work, thereby making an additional twenty-five dollars per month. I want to thank you and God for being so good to me, for we feel that it was through prayer that this came about. I tell my friends how Silent Unity has helped me in realizing the Truth.—*E. V. L.*

Schenectady, N. Y.—Shortly after I wrote you for prayers for my sister and her husband, he received a check from the railroad company in payment for damage done to their furniture in shipment. He was greatly surprised to receive the full sum asked. This amount, with the addition of a few dollars, enabled him to wipe out a note then due. The whole transaction was plainly the work of the Spirit, for which we immediately gave thanks and rejoiced. About the same time we rented space in our garage, thus reducing the rent of the house that much. We give thanks to the Father.—*E. D.*

Harper, Cal.—The Lord sent relief when I had only twenty cents upon which to live two weeks. I thought if I could get five dollars I could get along, but committed it fully to the Spirit and stopped thinking about it. Some money was due me on the fifteenth and the dear Father, who supplies my need, sent it to me several days before I had spent one penny of my twenty cents. He knows and he cares.—*A. C. B.*

E. San Diego, Cal.—I wrote you asking for prosperity prayers for my husband. He has been greatly blessed and his business has increased. We are both truly thankful. —*Mrs. P. T. F.*

Hollywood, Cal.—I only had a few cents a few days ago, but I would not worry. I wrote you a letter and mailed it. Then I opened my postoffice box and found a letter from mother containing three dollars; in another letter from an unexpected source was five dollars. I also worked that day and made five dollars. Thanks to the All-Good. —*Miss P. P.*

Covington, Ky.—I am pleased to report that through the Word, the readjustment of my affairs has been perfect. The man we wanted to hear from, not only came back, but paid us for the articles he had taken, and is now starting out to establish agencies in Ohio for us. I feel that God prospers me in everything that I do.—*D. C. L.*

Los Angeles, Cal.—My mother wrote you for prayers for my two brothers who were out of work. My older brother secured a good place immediately and has been working for about three months, something he had not been able to do for five years. The other secured a good position at a fair salary, and says he enjoys the work better than he ever did another position. I know these blessings came in answer to prayer.—*M. W.*

Oconomowoc, Wis.—I am beginning to feel better even before I have mailed my letter to you. It must be the effect of your power to aid, and my thoughts directed toward you. I was in very great need of money and the postman has just brought in a letter containing a check. Two young ladies have just called and bought some goods, giving me the amount necessary to send you for twelve weeks' subscription to Weekly Unity.—*F. L. S.*

Lancaster, Pa.—I wrote you for prayers in demonstrating prosperity. Before my letter could have reached you the demonstrations began and I am truly grateful. Ordinarily this season of the year is dull in dressmaking, but orders are piling up for me, and I know I have an unlimited Source of supply. Thank God.—*M. M.*

Aurora, Ill.—I wrote you for prayers for prosperity and judgment in deciding about a change my husband was contemplating in his work. Since then he has accepted this new position in California, and we plan to move there as soon as we can dispose of our property.—*Mrs. A. G. S.*

Memphis, Tenn.—I want to thank you for your wonderful help. Mr. J.'s business was left in such a tangle that without this wonderful Truth I never could have saved one dollar. As it is I am able to walk serenely on and whenever something arises to keep me from my own, I get still and know that there is only one Power, the Good Omnipotent. Small sums of money are coming in and for each one I am praising and thanking God.—*L. S. J.*

Waukegan, Ill.—My father has another position, with shorter hours and more pay. My health is improving steadily, for which I thank God.—*J. A.*

Canandaigua, N. Y.—When I wrote to you we were

having such a hard time to get along, but I was directed home, where I have found plenty of helpful things to do for our dear ones here. In the meantime my husband was given the position as manager of the machine office at L., and we expect to move next week. We know we shall do better than ever before.—*Mrs. E. G.*

Los Angeles, Cal.—I wrote you in December asking prayers for prosperity. January first a man and his family rented my furnished rooms, which had been vacant for two months. January 29th I sold supplies left from my husband's manufacturing business. I have also received an offer of work to commence about the fifteenth of February. I am so happy.—*M. E. M.*

San Francisco, Cal.—Through your ministrations we sold our ranch for city property.—*F. N. B.*

Lincoln, Neb.—A splendid position has been given me. My work will be connected with the Extension Department of the University, teaching Home Nursing and Dietetics. I will have greater opportunity to spread the Truth. I am a trained nurse, but my new work will have nothing to do with doctors and patients, but will be teaching health. You certainly are helping me to find the *kingdom within* and to enjoy its riches and abundance.—*L. B. S.*

Stamford, Conn.—I express my thanks for God's bounty to me and mine. I was almost out of coal, but before my last pailful was gone, I received one-fourth of a ton and within three days another fourth of a ton. The next week through another person I received the same amount delivered. I feel it was God who did this for me.—*Mrs. G. E. R.*

Emporia, Kans.—I wrote you asking prayers for prosperity. The letter had not been gone three days before I received money from a man who was indebted to me. Other things have turned out just as favorably. I am so happy in the love of God, and it is a pleasure to live in Truth.—*Z. A. S.*

Guy, La.—You may discontinue your ministrations for my husband. He is enjoying the best of health and has also obtained a position. We both join in thanks to God and to you for these blessings.—*B. D.*

South Norwalk, Conn.—My husband and I prayed that in some way the Lord would send us a typewriter. My husband asked his sister for the loan of her machine with which to type a manuscript. The next day she wrote saying she would sell it for fifteen dollars. A friend, who knew

our need and to whom we had loaned some money, said, "I can pay you back that fifteen dollars now." So we praise our Father for paving the way so easily for the typewriter. —*Mrs. F. C. B.*

FREEDOM

Philadelphia, Pa.—Our prayers have been beautifully answered as my husband has been wonderfully changed. He has quit drinking, smoking, chewing, meat-eating, fighting and swearing. It would take pages to tell you of all the changes that have taken place for us since I wrote you. Thanks to God and to you.—*A. B.*

Lawton, Okla.—My husband is clothed again in his right mind, and he began to walk unsupported the other day. Everything looks brighter.—*Mrs. E. G. R.*

Akron, Ohio—Since I wrote you my father has been free from the drink habit.—*P. H.*

St. Joseph, Mo.—I have written to you before and have had most wonderful demonstrations. I wrote you regarding my father's drinking, and he has been entirely relieved of that habit, after life-long indulgence.—*Mrs. S. M.*

St. Louis, Mo.—With deepest thankfulness I gladly inform you that I am home again. I have been delivered very suddenly, and I feel I owe this wonderful demonstration to our dear Father and to you. It has been a bitter experience, but I can plainly see that it has been a blessing in disguise. I will certainly profit by the experience, as it has taught me greater faith and a deeper trust in God. I am also thankful that my wife is entirely well.—*L. G. S.*

Okmulgee, Okla.—I rejoice to report my happiness over my husband's healing of the drink habit. Through drink he lost a splendid position and we were left penniless. I held the thought that something different was best for us, and in a day or so my husband announced he was through with drink. For over two months he has been perfectly free from the habit and in perfect health. He also has different work that will soon bring him in a nice sum, and a better position has been promised him. I am glad to have the world know what God has done for me.—*Mrs. B. M.*

Atkins, Ark.—I wrote you for prayers to help locate our son, who was for the time being lost. We have found him safe and in good health.—*Mrs. A. H. P.*

Anthony, N. M.—I wrote you in November, asking your prayers to free my husband from the terrible sin of drink. Before the letter reached you he had stopped. I

have not words to express my gratitude to you, though our heavenly Father knows my feelings.—*Mrs. E. J. L.*

San Diego, Cal.—My husband and son are free from the liquor habit. I am indeed grateful.—*Mrs. L. K.*

San Francisco, Cal.—My letter had hardly reached you before my friend had resolved to resist any heavy drinking, and he even went to a party without partaking of the dangerous enemy, save two glasses. Since then the change has been quite marked.—*Z. L. S.*

PROTECTION

Tulsa, Okla.—I know I am God's child and his protecting care is ever near. We were overturned in our car about two weeks ago and none of us were hurt. The car was not even damaged. We were traveling about twenty-five miles an hour when the car swayed and hit the bank and over we went. Everyone was so surprised that we were not hurt, but I knew God's allness. I am so glad for the awakening I have had through your teaching.—*Mrs. W. B.*

Alameda, Cal.—I am happy to tell you that the prayers mother and I asked you for our dear daddy have been answered and he brought his steamer, "Texas," into New York harbor on Friday night, and not one of the crew was lost. We had a telegram from daddy himself today saying, "All safe and well, and don't worry." We knew when we sent you the telegram that his steamer and crew would be saved. We realize that God is everywhere.—*E. K.*

North Scituate, R. I.—I was picking berries one day last summer when I came upon a hornet's nest, and the family were at home. They came flying out and some of them lighted on me. I first thought of stings. Then protection through the Truth came to my mind, and as I stood and declared the Truth they left me and went back to their nest. I stayed near for half an hour but they did not come out again. Another day I was crossing the field and I wondered if there were any snakes about. I have always dreaded them so much, but I began to treat myself for fear. Just then I stepped on a loose stone, under which one was partially hidden. To get away it had to pass over my foot, but I stood still until it had gone on. I felt no fear. In so many cases when fear has come to me I have found refuge in the Ninety-first Psalm. It truly is the best "insurance policy" I know of.—*H. M. B.*

Los Angeles, Cal.—E. had a narrow escape from

death under an automobile. He was knocked down and run over. He was taken to the receiving hospital and was thoroughly examined, but there was not a scratch on him. His knees were bruised a little, but not enough to keep him in the house. I am sure it was Providence and our study of Truth that saved him. All who saw it say they cannot understand how he escaped being killed. Before he went out to play that morning he was repeating his Truth statements and said, "I am a little Truth boy. Am I mamma?" I said, "Indeed you are." Then I had him say, "I am rich in the consciousness that Divine Love works for me all the time." He said it while I was dressing him and then went out to play and the accident occurred in a few minutes. We are so thankful to God and to you for all the wonderful truths we are learning to put into practice.—*Mrs. W. W.*

Los Gatos, Cal.—About a week after I wrote you my prayers were answered and my boy returned. He had grown to be such a fine healthy sailor. He may be sent on a transport to France, but wherever he is sent I am confident that God will protect and bless him on his way. When he enlisted he did not choose to carry a gun, so was employed as cook. I am very thankful.—*Mrs. S. M.*

Oakland, Cal.—It has now been two years since I began to study Unity. There have been many changes for the better in both my work and environment. Recently my mother fell down a number of stairs, landing on her head at the bottom. We both made instant and earnest affirmations of Truth and she escaped most wonderfully. A few evenings ago, while on a dark country road, we had occasion to turn around and in doing so we backed into a deep ditch. Just as we had given up trying to extricate the car with its own power, aid came. The men who pulled us out treated the matter as a great joke and refused to consider payment. Mamma and I kept calm and made affirmations of perfect safety.—*S. A. S.*

St. Louis, Mo.—Previous to the time I wrote you, I had sent some coupons away for premiums. Three weeks after I was notified that they had not been received. But a little later I received the premiums, with a letter saying that they were not in the habit of making good anything which had been lost in the mail, but in this case they were making an exception. I certainly was surprised when the package came.—*Mrs. D. C.*

Jamestown, N. Y.—We had a wonderful demonstration of Divine protection last night. My husband and

I had started for the city and as we were crossing the street we heard a noise, and someone called out that a live wire from the car line had fallen and hit the ground. It was just behind us. Always in going about I hold the thought, "The Spirit of the Lord goes before and makes safe and secure my way." I had this thought in mind as the wire fell. I trust God for everything and thank him for all the wonderful protection that is ours.—*Mrs. C. A. Q.*

"BE YE TRANSFORMED"

New York, N. Y.—I cannot tell you how my heart goes out to you with thanksgiving for the good you have done. I was a wreck, physically, mentally, financially and the world seemed upside down. Now all is changed.—*J. W.*

Los Angeles, Cal.—I am only a beginner in the Truth, taking it up last October. Up to that time I had been troubled with constipation since I was a child. I also thought I was poor, but am so happy to tell you that I have continual health, prosperity and many other blessings. Great white spots on my fingernails, which had been there for years, have disappeared. I realize that God is unfolding to me, and in me, as fast as I will let him. Through the beautiful teachings of Unity, and the thought the prosperity bank gives, I now know wherein my success in life and affairs lies. My husband's business has increased, and since I have come face to face with God we have been prospered in many ways. But the greatest riches of all is the feast of spiritual ideas constantly multiplying and increasing within my soul.—*Mrs. W. R. C.*

Three Rivers, Mich.—I have been benefited so much by your prayers. My mind has awakened and I am able to think better. I have been writing a story and it seemed to fairly write itself. I thank you and praise God for this manifestation of his love.—*M. E. S.*

Dayton, Tenn.—A few days after I sent my letter asking your prayers I was wonderfully blessed. The inspiration of God hath given me understanding. I know the Truth and the Truth hath made me free. God has fed me with spiritual ideas and I can assimilate them and am thankful. You may publish this as you have saved me from sore distress.—*Mrs. C.*

Salt Lake City, Utah—I find each day a new life and change that lifts my soul to higher planes. I rejoice in the knowledge and presence of Divine Love and the ever faith-

ful, blessed Spirit of Truth. With the strengthening power of your words, through the Spirit of Truth, my life is very sweet and harmonious.—*L. B. W.*

Yonkers, N. Y.—I have been helped spiritually and mentally through the study of Truth and Unity, and my study has become as necessary to my life as daily bread. Truth has given my husband and me peace of mind, prosperity, self-control, etc. My husband carries it into his business, trying to treat every man as his brother.—*Mrs. C. W.*

Wyoming, N. Y.—I have not been well since before Christmas; just inert and low in spirit. Last Thursday I wrote you for prayers and yesterday I awoke like a new creature, as indeed I am. Courage, energy and happiness have returned and I thank you from my heart.—*L. A. C. W.*

Rochester, N. Y.—My daughter wrote me about her faith in Unity, and asked me to write you for prayers. I did so and have been helped beyond my greatest expectations. My health has returned; my mind is clearer; I sleep better and the world seems so bright again.—*Mrs. B. H.*

HELPED BY UNITY LITERATURE

Philadelphia, Pa.—Enclosed find a love-offering from one who appreciates the great benefit derived from your teaching. May the Father bless it in your hands and make it the means of helping someone else into the Truth. I wish I could tell you how grateful I am for the teaching of Practical Christianity, and what happiness it has brought into my life. People often remark how much younger and happier I look. I always tell them that Unity Magazine has taught me the way to happiness and peace. My boys and I have learned that it is the way to health also. We have not taken any medicine for two years, and are in much better health than before.—*Mrs. J. A. B.*

Rockville Center, N. Y.—Your January Unity Magazine is a masterpiece, for which you are to be congratulated. It is worth re-reading many times.—*M. M. G.*

A LETTER OF GRATITUDE AND PRAISE

Philadelphia, Pa.—This is not a letter to be answered, dear spirits of kindness and good will, but merely a word of great thankfulness for Unity and all the wonderful things that come through you all to the many who write and implore your help. Unity has changed the whole scheme of

things for me. It has turned bitter to sweet and given me hope and trust. I had bruised myself on obstacles and fought such gruesome battles against things that were better forgotten, and I lost out every time.

From the very beginning of life my one desire was to help to set straight the things I saw wrong, whether to animals or to people. I was always giving away things I cared for, gladly going without. But there was no blessing in anything I did, and through your ministration I now begin dimly to see why. It was because, while I loved those I would help, I hated the ones who were responsible for their sufferings—hated them savagely! So the two forces fought in me until nothing went right, and there was nothing but perversity everywhere I looked. Last winter I nearly passed out of my body, and didn't care what came. And then a dear friendly woman gave me a copy of little Unity Magazine, and with that powerful lever turned all my poor, tumbled world right-side-up. Oh, yes; there have ben setbacks and apostasies and black doubts, but you have given me back my faith, and I believe and know with all my heart that God is Good! And surely this is all, broadly, that we need to know to feel content and to rest in that contentment until one's poor bruised, racked, perverse body and mind and affairs shall slide into order and praise him instead of mocking him.

I thank you with every atom of me for your goodness and your patience and devotion to all who come to you for your precious prayers. And I hope and know that your work may be aided in every way by God, who inspires it and loves it. I feel that it must be increasing continually. Some day, when I get past the kindergarten stage, I want to help. Again my love and gratitude.—*A Soul that Hath Seen a Great Light.*

DEMONSTRATION OF TRUTH

Portland, Maine—Said Solomon, "As a man thinketh in his heart, so is he." Shorn of details, the following story was told me by a lady who came to me for treatment and advice, less than three months ago. We will call her Amelia, but that is not her name. Amelia has a splendid reporting business in one of our metropolitan cities, and employs seven helpers.

Late in the summer of 1917, Amelia's right hand and arm troubled her after extended periods of writing. She was worried, and business began to drop off somewhat. Annoyed

by both occurrences, matters appeared to grow worse, and she began to wonder what she would do if the two things combined made it impossible for her to earn a living for herself, her mother and two little girls, all mostly dependent upon her earnings for support.

Like Job, she was soon in a position to declare, "The things that I have feared have come upon me." The arm had become very troublesome; in fact, she had to refuse many personal engagements because of it. Next, her friends seeing something was wrong, questioned her, suggesting numerous destructive ideas, and as concentration upon aches, pains and stories of illness attracts those things to us, affairs with Amelia went rapidly from bad to worse.

Amelia's mother insisted upon her seeing a physician, who was considered an authority on such conditions, and so on October first she did so. He, being one of the professional men who pride themselves on their "first impressions," gave her a quick all-over glance, listened disinterestedly to the beginning of her story, and said, "Yes, yes, I know. You are one of a great many over-worked women, who hunt up the doctor a few days before they need the undertaker. You have old-fashioned consumption, and I suppose you know what that means." She thought she did, and nearly collapsed with terror, but when she was able, assured him that she had never had a symptom of consumption, nor had there been any in her family. That her troubles had been of the rheumatic order, which she hoped a well laid out diet might quickly correct.

The doctor declared her mistaken, saying it was so plainly a case of consumption that even a layman could see it "with half an eye;" and when she asked what were her chances, he declared that unless it could be "arrested by a miracle," physical collapse was close at hand.

Terror stricken, Amelia left his office and walked about for hours, wondering how she was to carry such a burden alone. That he was mistaken in his diagnosis never once occurred to her. How her corner of the world was to run one day successfully without her she could not see, and she was convinced that she had to leave her little girls to grow up to womanhood as best they might. This alone was a calamity; added to that, how she could be cared for through a long contagious illness, without endangering their lives and perhaps dooming them to months of illness, she had sufficient food for thought for many long sleepless nights. And when the morning arrived, it was natural that her worst fears were

objectified in her face and general physical appearance, even had her associates been silent on the subject, which they seldom are.

At the office, if an associate opened a window, or started to smoke a cigar (things that had been perfectly natural there for years) Amelia was sure it was because contagion was feared; and finally when an interested friend besought her to take a long rest in the country, she was convinced it was his own welfare and not hers he was seeking.

No line of thought can be more insidiously harmful than fear, with which is usually found a liberal mixture of suspicion, and Amelia was suspicious of everybody who appeared to take any interest in her. She was therefore constantly inviting physical collapse by fearing it, and believing that her friends were alarmed for their own safety, when she was about. Under such unhealthy mental conditions, it was natural that "the signs should follow," and on January first, when she called upon me, she had lost about sixty pounds in weight. Stating this last fact, she looked pitifully frightened, until I said, "Amelia, you have no more consumption than I have. You couldn't have it, because there is no such disease, save in the curriculum of the medical schools, and in the stock in trade of their product. God made all there is, and having finished, pronounced it all good."

"Do you really think that?" she quickly asked.

"I know it," I replied, "and as soon as you can substitute faith in God, the Good, for fear of evil, you will know it, too. 'If ye have faith in God as a grain of mustard seed, you may say unto this mountain [of fear and worry] Be ye removed, and be ye cast into the sea, and it shall be done, and nothing shall be impossible unto you,' Amelia."

"That does mean me, doesn't it? It never seemed like that to me before." And then the old doubt habit asserted itself for a moment, and she inquired, "What has caused me to lose sixty pounds of flesh? There must be something wrong with me." I agreed that there was something very wrong, *viz.*, her thinking; but that her only disease was fear of so-called consumption, which had simply devitalized her mind and body. I then went about to assure her that these conditions could be almost immediately neutralized by a change of thinking.

She was as instantly healed of so-called consumption as any of the cases in the Gospels, and I was sure that "the signs would follow" very quickly. Four weeks later she

left for home, fully in possession of "her inheritance;" light in weight, of course, but looking at least a dozen years younger than she had when she came to town. The middle of March she returned to Portland, as she said, in order that I might see her "clothed and in her right mind." As Paul had promised, she is completely "transformed by the renewing of her mind." Her weight is now normal, and she is every whit whole.

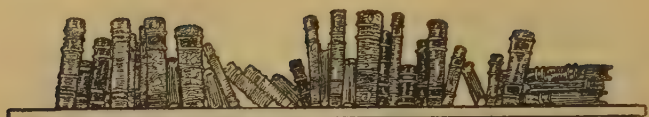
This change of mind has been such a revelation to Amelia that she begged me to tell it to others, hoping that they might likewise believe and as quickly and surely "overcome evil with good." Amelia knows now that there is no reality in disease, no matter what the name given to it, and that it is only fear of these medical technicalities that causes the appearances, by which we are bidden not to judge.

Regardless of how grave the appearance, dear reader, go to your Bible and read the healing works of the Great Physician. His "Go thy way, believing, and as thou believest so it is unto thee," is meant for you, no matter what your appearance, or what the medical man guesses as to your chance of complete recovery. Go, believing in health, happiness and prosperity as your birthright, and these conditions will come and abide with you; they are yours now. If you believe in disease, destruction and death, those will be the conditions to which you condemn yourself.

"With God," friends, "all things are possible," and there are no incurable conditions, when he is really our Physician. Believe this Truth, and according to your faith, so it is, (and will be) unto you.—*Elinor S. Moody.*

CORRESPONDENCE SCHOOL

Seattle, Wash.—I have received the second lesson, and am much pleased with the report of the first one. I will try to do better this time. I have read carefully your remarks about the faithful coöperation of each student. I do not think your suggestions unreasonable, and expect to do my duty and be faithful. I inclose a love offering, which is a token of my appreciation as a student. I want to realize the inner knowing, and am conforming my life to my desires. I do not drink either tea or coffee, nor eat any meat. I want to become conscious of that Something in me which told me I could bend my knee after the doctor had told me it would always be stiff. I do not doubt the presence of Spirit, but I do not understand it and that is why I am taking up these lessons.—*H. B.*



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Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of UNITY was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expires with this issue. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your renewal and mail it to us. We will understand that it is your renewal.

SOCIETY OF SILENT SEVENTY

"The Lord appointed seventy others."

The Silent Seventy is the department of Unity work organized for the special purpose of distributing literature. It developed out of a growing demand from our readers for literature explaining the Truth. This department of our work is founded on the incidents related in the tenth chapter of Luke, when "seventy others" were sent out to teach and heal. Its members receive pamphlets and sample copies of our magazines and distribute them. These members abide in "every city and place."

You who have been benefited by the study of the Truth that sets free, and who desire to help others to see the Light, are invited to join the Silent Seventy and take up this work. There are no membership dues; however, freewill offerings are welcome.

Each month we will publish a testimonial from a member; this month we give the following:

Morton, N. Y.—God's blessing is upon me, and I am reaping as I sow. Life and Love and Freedom and my Faith grow stronger as I gain in knowledge. My work takes me into many homes, and I have many opportunities of telling my experiences. I scarcely ever leave a house without interesting some member, to a greater or lesser degree, in Practical Christianity. My eyes are open to this great need in the world—the Love of God in the hearts of his people. His blessing is upon us as we sow the seed and patiently wait for the harvest. I am a dressmaker, and wherever I go I am thinking Truth, speaking the Word, and planting precious seed, realizing more and more the power of God's Spirit through faith in Christ for true prosperity. I have ceased consciously to serve two masters, and am reaping my reward—health, happiness, harmony, and the joy of helping others in the way. My own wonderful cure of chronic stomach trouble speaks silently and powerfully for the Truth.—*Mrs. E. A.*—S-70 No. PP-29.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help to make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

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Mrs. J. M. Lankford, Cushing Oil Lot Co., Campbell Bldg., Oklahoma City, Okla.

Mrs. Louise Cleveland, 4208 Eighth Ave., N. E., Seattle, Wash.

Robert Isaacs, 1011 N. 14th St., Springfield, Ill.

Minnie F. Schlosser, 774 D St., San Bernardino, Cal.

Mrs. James Bewick, 108 Waterloo St., Brantford, Ontario, Canada.

Mrs. Nealson, Naf, Idaho.

Mrs. J. H. Evans, Edgewold, S. C.

Miss Sarah R. Adams, 714 Boissevain Ave., Norfolk, Virginia.

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Mrs. L. T. Bock, 1534 12th St., Detroit, Mich.

Mrs. D. M. Silver, 433 Prospect Ave., Buffalo, N. Y.

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Mrs. Alice Hodgins, 302 Truro St., Winnipeg, Manitoba, Canada.

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A complete Catalogue of all the literature published by the Unity School will be sent to anyone upon request.

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At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue, your renewal should reach us before the 5th of May to avoid missing the next number. Use money order if possible but bills or two-cent stamps may be sent at our risk.

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Ore., Portland—The Metaphysical Circulating Library 403 Central Building, 10th and Alder Sts.
Pa., Philadelphia—Unity Center, Room 452, Presser Bldg. Annex, 1713 Sansom St.; New Thought Book Shop, Weightman Building.
Germantown—Unity Center, 121 W. Johnson St.
Wash., Seattle—C. Louise Foulkes, 509 Chickering Hall, 3d Ave. and University St.; Unity Center, 813 8th Ave.
Spokane—Spokane Book and Stationery Co., 903 Riverside Avenue.
Australia, Melbourne—Anna Hudson, 145 Collins St.
Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College St., Mrs. M. Hunter-Jones, Royal Pembroke, 82 Pembroke Street.
Winnipeg—The Mobius Book Emporium, 258 Portage Ave.
England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Garden, Cromwell Road, S. W.; C. Maurice Dobson, 146 Kensington, High S. London, W.; Helen Rhodes Wallace, Bournemouth, Wyndham Lodge, Tregonwell Road, West Cliff.
Sydney, New South Wales—Truth Center, Coles' Arcade, 346 George Street.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in May Unity Magazine:

CLASS THOUGHT

May 20 to June 20, 1918
Held daily at 9 p. m.

I no longer accuse myself or others of sin and evil. Forgiving, I am forgiven and healed.

PROSPERITY THOUGHT

May 20 to June 20, 1918
Held daily at 12 m.

I daily praise the Invisible Good that is bringing the Ships of Prosperity into my harbor.

Some of our readers are requesting that we set a date for the "Showers" referred to in the February Unity Magazine. If everyone responds as he is led of the Spirit, the "showers" will be continuous and always seasonable.

TRUTH'S SIMPLICITY

by IDA M. MINGLE

"Truth's Simplicity" brings to the reader a message of Truth, simply and earnestly expressed. It is an inspiration for the soul seeking to apply the teachings of Jesus Christ in daily living.

"The Principles of Truth are the *Science of Being*. Understanding and applying the principles of Truth is the *Art of Being*." The student of Truth *knows* his principles when he demonstrates them. This booklet points the way to demonstration and we gladly recommend it to our readers.

"Truth's Simplicity" is a paper covered booklet. It is sent in a handmade envelope that matches the cover. "Master Mind," in reviewing it, says that it is "an artistic piece of printers' art." The price is 20 cents.

THE PATH OF LOVE

by AUGUST HASHAGEN

"The Way of Peace—this is the Path of Love," reads the first sentence of this new booklet that comes to befriend the many who are seeking light on the Way of Peace; and many there are who diligently search for light in this day of great reconstruction. Mr. Hashagen sounds the keynote of the Master's teaching with clarity and sureness. It is the note which will create peace out of chaos, whether the trouble is in mind, body or affairs.

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WEALTH AND WISDOM

by JENNIE H. CROFT

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by CHARLES FILLMORE

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"Christian Healing"

TWELVE LESSONS IN THE SCIENCE OF BEING

by CHARLES FILLMORE

Here is a book on practical spiritual healing. It explains the Healing Law which Jesus Christ proved, and which every man and woman can understand and practice.

It is a textbook on applied metaphysics.

"Christian Healing" was written after a quarter of a century of practical experience in teaching and healing. It is now in its fifth edition, revised.

A brief outline of the contents of each chapter of "Christian Healing" will be found on the following pages. Lack of space prevents a fuller description of these unusual lessons.

Each chapter of the Twelve Lessons in "Christian Healing" is followed by a page of affirmations which are used in connection with the lessons. The statements are for the development of the realization of the Christ consciousness.

In addition to the twelve lessons in "Christian Healing," the book contains thirteen auxiliary chapters upon the following subjects:

"How Microbes Are Made," "The 'I Am' in Its Kingdom," "How Shall the Dead Be Raised?" "The Development of Divine Love," "The Ministry of the Word," "Ye Must Be Born Again," "Obedience," "The Church of Christ," "The Lord's Body," "Restoration of God's Kingdom," "How Mental Healing Is Done," "Treatment Instruction," "Six Days' Course of Treatment."

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Contents of "Christian Healing"

LESSON ONE—THE TRUE CHARACTER OF BEING

Science founded upon Spirit—Primal Cause—Man's place in the Universe—The seat of power—The creating and sustaining Power of the Universe—Mysteries of creation—Mental laws—Mind back of nature—Power to make ideas visible as things—Conscious mental awakening—Nearness of God—The character of God.

LESSON TWO—BEING'S PERFECT IDEA

The foundation of Divine Science—Spiritual truth—How the original mind creates—The law of mind action—The impulse within your soul—What am I?—The mystery of Being—The trinity—Occult knowledge and modern investigation—Your true self—Power of the superconscious mind—Being "born again"—A new light on the life of Jesus of Nazareth—Latent energies.

LESSON THREE—MANIFESTATION

Religion and science—Science in Christianity—Creative action of Universal Mind—From the formless to the formed—The six days of creation—The reserve forces of man's organism—Putting on incorruption—The beginning of the resurrection from the dead—The inner resources—The law of expression—Power ideas—Regeneration.

LESSON FOUR—THE FORMATIVE POWER OF THOUGHT

Thought the builder of the body—Nerve fluid—Magnetic force—Self-renewing organs—Laws of nature—Inner intelligence — Man's creative power —The realm where atoms, molecules and cells are formed—Substance—The life center—The robe of power and mastery.

LESSON FIVE—HOW TO CONTROL THOUGHT

Man's control—The key to a metaphysician's work—The power of the mind to build or destroy—The effect upon

the body of financial grasping—The effect of a dominating will—The remedy—The object of man's existence—Divine illumination—The Jesus Christ standard—The forgiveness of sin—The attainment of happiness.

LESSON SIX—THE WORD

The original creative Word—The Word made flesh —Man's own consciousness—Thought vibration—Universal Ether—Following the creative law—Producing conditions in others by words—Unity with Supreme Mind—Faith and understanding—The motive power—There are no secrets —The greatest discovery of all ages—The everywhere present substance.

LESSON SEVEN—SPIRITUALITY: OR, PRAYER AND PRAISE

Man in his wholeness—Symbols in the Bible—The proper understanding of the Bible—The twelve faculties—The superconscious—Prayer the language of spirituality—Correct praying—The prayer of blind faith—How God answers our prayers—The effect of praise upon brain cells —Praise applied to business—God-given faculties.

LESSON EIGHT—FAITH

Faith is a power—Faith may be developed—Quickened faith accomplishes wonderful things—The miracles of the early ages—Modern miracles—"Nothing shall be impossible unto you"—How man becomes master of all forces centering about spiritual consciousness—Success—Forces invisible—How to enlarge the character.

LESSON NINE—IMAGINATION

Mystical teaching—Universal knowledge—How imagination creates—The law that makes man an adept—Control of imagination — Dreams and visions — Creating ideals—Birthmarks—Proof of the power of imagination—Suggestions—Marks of old age—Mental transformation—Transforming the character.

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Man's origin and destiny—Selfhood—Man's freedom of will—I Am—Breaking the will is erroneous—Rounding out of will needed—To strengthen the will—Willfulness, its result—The action of the will upon the organs of the body—Superior executive ability—Mediumship—The faculty of intuition—Self-control.

LESSON ELEVEN—JUDGMENT AND JUSTICE

The law of Moses—The balance of love and justice—Good judgment—The day of judgment—Various meanings of "hell"—Discipline not punishment—The penalty taught by Jesus — Purification — Singleness of Mind — "Righteous indignation"—The One Supreme Judge—Jealousy—The remedy—Success in the world dependent upon good judgment.

LESSON TWELVE—LOVE

The power that binds the Universe—Love in the regeneration—Human relationships—Cultivation of Divine Love by meditation—The mighty protecting power of love—"Love is the fulfilling of the Law"—The love of money—God our resource—Divine Love and human love.

The present revised edition of "Christian Healing contains 260 pages. The price of the book, in neat paper cover is 75 cents a copy. In substantial binding of dark green cloth, with top and title stamped in gold, "Christian Healing" sells for $1.50.; Trench edition for soldiers, khaki binding, price, $1.50; handsome limp binding, $2.50.

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